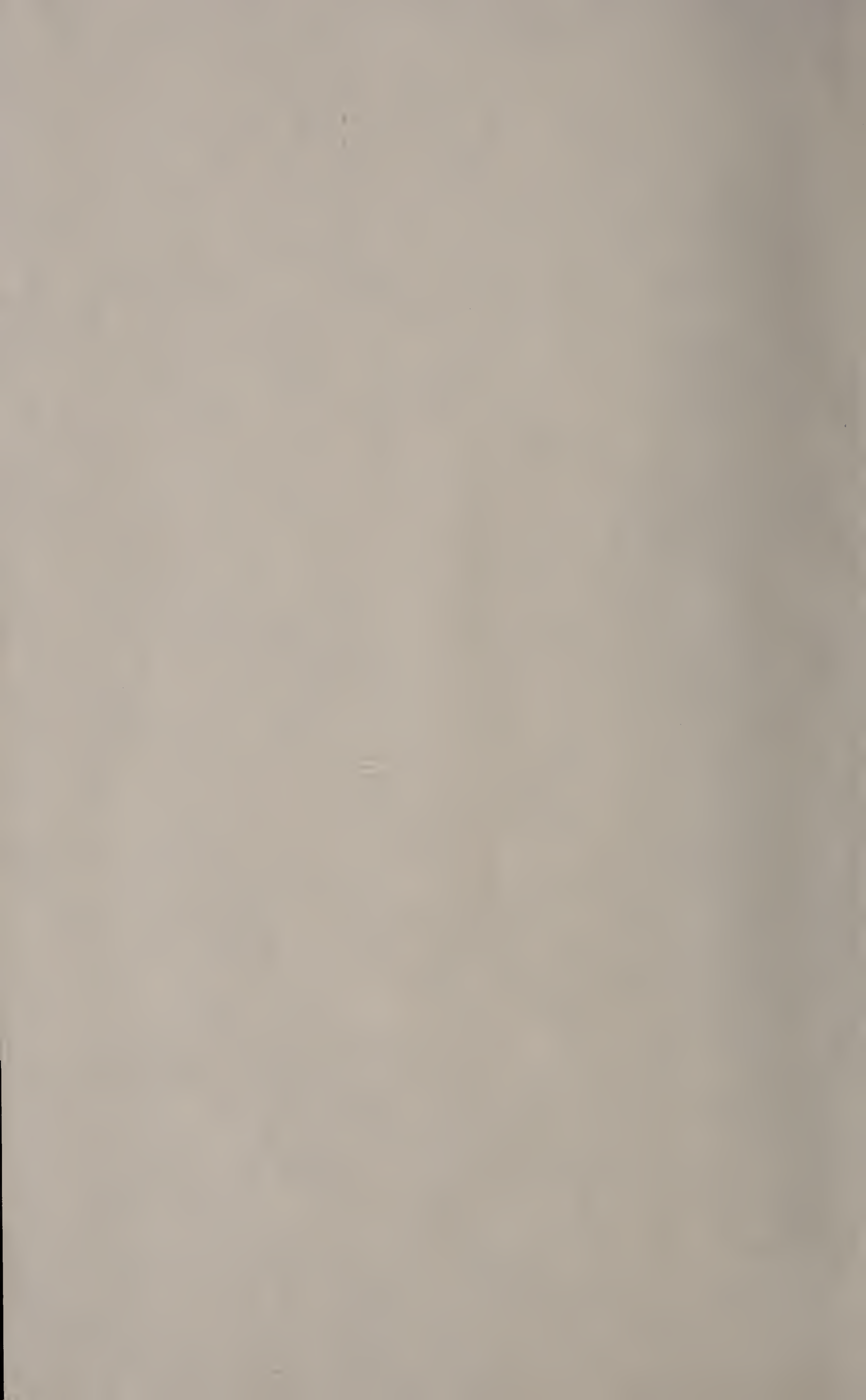


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NEW TESTAMENT ABSTRACTS

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

826. C. ANDRESEN, "Gedenkrede auf Erich Dinkler," *ZeitTheolKirch* 81 (1, '84) 44-53.

The late Professor Dinkler's dedication to the discipline of "Christian archaeology" provides the unifying theme for this sketch of his academic training, teaching career, and scholarly achievements.—D.J.H.

827. E. GRÄSSER, "Das Wagnis der christlichen Wahrheit. Gedenken an den Neutestamentler Erich Dinkler," *ZeitTheolKirch* 81 (1, '84) 31-43.

This personal appreciation of the late Professor Dinkler (1909-81) gives particular attention to his concern for existential interpretation, his understanding of the place of theology in church and society, and his scholarly accomplishments as exegete, editor, and "Christian archaeologist." Dinkler recognized the risk involved in exegesis and Christian existence; he took the cross as his abiding theme.—D.J.H.

828. L. LEGRAND, "Twenty Years of Biblical Renewal in India," *Vidyajyoti* 47 (10, '83) 484-494.

This assessment of twenty years of biblical renewal in the Indian Catholic church deals with the spread of the Bible and its message, biblical prayer and study, efforts to develop an Indian hermeneutics, and prospects for the future.—D.J.H.

829. H. V. D. PARUNAK, "Transitional Techniques in the Bible," *JournBibLit* 102 (4, '83) 525-548.

Biblical texts use several transitional devices to join together successive paragraphs or sections. All these devices effect transition by patterns of repetition or similarity at the morphological, lexical, syntactic, and/or rhetorical levels. The transitional patterns studied in this article are the keyword (Romans 8), the link (Ezekiel 24), the balanced linked keyword (Proverbs 9; Jn 5:10-47; 1 Corinthians 8), the unbalanced linked keyword (Ezek 5:5-11; 13:1-16; 15; 34:2-10; Rom 14:1-15:13; Heb 1:1-2:18; 10-11), the direct hinge (Ezekiel 44-46; 1 Jn 2:3-11), and the inverted hinge (Gen 11:1-9; Isaiah 53; Ezekiel 16-17; Psalm 19; Prov 3:13-18).—D.J.H.

830. P. SIGAL, "The Scholarship of Saul Lieberman: Reflections on His First Yahrzeit," *Judaism* 33 (2, '84) 135-145.

The late Professor Lieberman was a repository of sources, a penetrating critic, and an original thinker. What set him on his life's work was the conviction that the illumination of the Palestinian Talmud required careful, critical research into tannaitic literature and the best possible critically prepared text of the Tosefta. Aside from the entire range of Jewish sources, he was at home in the classical Greek and Latin writings, the Apocrypha, the Dead Sea scrolls, Jewish and pagan Hellenistic works, the NT and its Apocrypha, and patristic literature.—D.J.H.

831. J. SWETNAM, "Nigerian Catholics and the Bible," *BibToday* 22 (3, '84) 181-185.

In Nigeria today the Bible functions as a common denominator for Catholics and Protestants,

as well as a bridge between Traditionalists, Christians, and Muslims especially because of its understanding of God and family structure.—D.J.H.

832. F. THIELMAN, "The New Testament Canon: Its Basis for Authority," *WestTheolJourn* 45 (2, '83) 400-410.

The "canon within the canon" approach denies the authority of the entire canon, because it sees it as inconsistent. The "unity through contradiction" view canonizes the inconsistency. The apostolic-authority view denies that the apostolic witness is inconsistent, because its commission originated with God. This last approach traces the idea of the canon as authoritative tradition back to Jesus, and the placing of the tradition in written form back to Paul. It affirms that the early church regarded the books of the NT as inspired in a unique sense, setting them apart from unauthoritative, nonapostolic literature.—D.J.H.

833. J. S. Vos, "Antijudaismus/Antisemitismus im Theologischen Wörterbuch zum Neuen Testament," *NedTheolTijd* 38 (2, '84) 89-110.

This assessment of how the negative attitudes toward Judaism espoused by contributors to the initial four volumes in G. Kittel (ed.), *Theologische Wörterbuch zum Neuen Testament* (1933-42), affected the exegesis contained in their articles gives attention to members of the Reichsinstitut für Geschichte des Neuen Deutschlands (G. Kittel, K. G. Kuhn), members of the Institut zur Erforschung des jüdischen Einflusses auf das deutsche kirchliche Leben (W. Grundmann, G. Bertram, H. Odeberg, C. Schneider, H. Preisker, G. Delling), "Deutschchristliche" exegetes (E. Stauffer, H. W. Beyer), those with divided hearts (H. Strathmann, K.-H. Rengstorff), and opponents of the national theology (R. Bultmann, G. Schrenk, F. Büchsel).—D.J.H.

Interpretation

- 834r. W. J. ABRAHAM, *The Divine Inspiration of Holy Scripture* [NTA 27, p. 84].
J. BARR, *The scope and authority of the Bible* [NTA 25, p. 75].
I. H. MARSHALL, *Biblical Inspiration* [NTA 28, p. 78].

D. A. CARSON, "Three Books on the Bible: A Critical Review," *JournEvangTheolSoc* 26 (3, '83) 337-367.—Extensive summaries of and critical observations on these three books can clarify the current discussion about the authority of Scripture. It is regrettable that Abraham casts himself as a center-stream evangelical; his case is historically, methodologically, and exegetically weak. Although Barr's essays are characterized by thoughtful interaction with the literature, cogency of presentation, and clarity of thought, his judgments about the Bible and its interpretation are open to serious objections. Marshall's book is the most conservative of the three, but it is not his best work and may cause some damage in evangelical circles. Despite these authors' claims to the contrary, the traditional doctrine of Scripture espoused by evangelicals has very strong credentials.—D.J.H.

835. M. ASHCRAFT, "The Issue of Biblical Authority," *Faith and Mission* [Wake Forest, NC] 1 (2, '84) 25-35.

This reflection on the nature of biblical authority considers the definition of authority, clarifies the understanding of the term in Christian usage, and discusses the Bible's authority in relation to other authorities (Holy Spirit, tradition, church).—D.J.H.

836. H. BLOCHER, "Inerrance et herméneutique," *RevRéf* 34 (4, '83) 187-205.

This defense of biblical infallibility-inerrancy first discusses the meaning of the two terms, their

basis in church tradition, theological foundations, theological correlations, and implications for the life of the church. Then it considers the hermeneutical presuppositions and the hermeneutical consequences (harmony, orthodoxy, permanence), respectively, of infallibility-inerrancy. — D.J.H.

837. J. G. DAVIES, "Subjectivity and Objectivity in Biblical Exegesis," *BullJohnRylUnivLibMan* 66 (1, '83) 44-53.

Historical criticism can help us to appreciate the peculiarity and alien character of the biblical horizon. But the "meaning" of a text is much wider than the historical-critical method can allow; it includes what the community for which the author wrote made of the text as well as what the author consciously had in mind. Objectivity in relation to biblical exegesis is impossible. Those practitioners of the historical-critical method who think they can attain scientific objectivity are pursuing a vain search for the philosopher's stone. — D.J.H.

838. R. J. ERICKSON, "Linguistics and Biblical Language: A Wide-Open Field," *JournEvangTheolSoc* 26 (3, '83) 257-263.

Modern linguistics and semantics offer useful and helpful lines along which to reformulate the traditional linguistic methods of biblical scholarship. Transformational-generative grammar, case grammar, syntactic distribution, co-occurrence data, semantic fields, meaning relations, componential analysis, and other approaches to texts can and are being applied fruitfully in biblical studies. — D.J.H.

839. F. GONIN, "Essai sur l'humanité des Ecritures," *RevRéf* 34 (4, '83) 155-170.

The first part of this reflection on the human character of Scripture considers the formation of the NT within the church (redaction of the books, formation of the canon, transmission of the text and interpretation) and the authority of Scripture over the church (Scripture as the foundation of the church, the church's submission to Scripture). The second part investigates the character of the human witness proceeding from the books of the Bible: the idea of witness, the scriptural witness, the human limitations of the witness of the biblical writers, and the human value of the witness of the Scriptures. — D.J.H.

840. D. J. HARRINGTON, "Biblical Hermeneutics in Recent Discussion: New Testament," *RelStudRev* 10 (1, '84) 7-10.

Three significant developments in NT hermeneutics have occurred in recent years: (1) The dimensions of the hermeneutical problem have been sharpened with the help of the social sciences and literary theory. (2) There is general agreement that the exegete's primary task is to determine what the biblical writers were saying to their original audiences. But the classic understanding of the historical-critical method has been attacked as philosophically and theologically inadequate, as irrelevant to people's real concerns, and as too tightly bound to Western European culture. (3) There is more appreciation of the rich complexity of the two horizons involved in biblical interpretation. The search for catalysts has focused on hitherto unexploited philosophies, the human sciences, and present-day sociopolitical experiences. — D.J.H. (Author)

- 841r. G. A. KELLY, *The New Biblical Theorists. Raymond E. Brown and Beyond* [NTA 27, p. 322].

J. MURPHY O'CONNOR, "Again Under Attack," *BibToday* 22 (2, '84) 107-110. — Kelly's examination of the historical-critical method as exemplified in R. E. Brown's writings is an unjustifiable and unsubstantiated attack on a loyal and serious biblical scholar. Kelly provides sparse and slanted

facts about Brown's career, seems blind to some of the careful differentiation in Brown's writings, assails the judgment of Brown's scholarly peers, and identifies truth as that which harmonizes with his own presuppositions.—D.J.H.

842. J. LOZA VERA, "Tesis sobre los métodos de la exégesis bíblica," *Ephemerides Mexicanae* [Mexico City] 1 (2, '83) 11-24.

This discussion of exegetical methodology proposes and defends seven theses regarding the inadequacy of the traditional tripartite division of methods (textual, literary, historical), the practical impossibility of mastering all the methods, the specialized nature of textual criticism, the scope of the historical-critical method (from oral traditions to final text), the focus of structuralism on the final text, biblical theology as the goal of exegesis, and Scripture's power to illuminate the situation of God's people today.—D.J.H.

843. R. MAHONY, "The Bible in the Life of the Catholic Church," *BibToday* 22 (2, '84) 93-99.

These pastoral suggestions for responding to the invitation to read the Bible concern Jesus' own study model (see Lk 24:13-35), personal prayer and study, group study, the mystery and complexity of the Bible, and prayerful study.—D.J.H.

844. R. E. MAN, "The Value of Chiasm for New Testament Interpretation," *BiblSac* 141 (562, '84) 146-157.

The biblical writers used chiasmic structures in order to communicate their message. Recognition of these structural devices can help exegetes in appreciating comparisons and contrasts, grasping the emphasis of a passage, understanding the point being made, clarifying the meaning of a statement, and determining the major purpose or theme of a book.—D.J.H.

845. J. G. MOSELEY, "Inerrantism as Narcissism: Biblical Authority as a Cultural Problem," *PerspRelStud* 10 (3, '83) 203-213.

The inability of some biblical inerrantists to tolerate ambivalence or anxiety with regard to the Bible's authority reflects the narcissism of modern culture. Only by seeing the Bible as literature—properly understood as a sacred text involving vital relations between author, reader, language, and world—do we allow the Bible to have its full, appropriate spiritual power and cultural status.—D.J.H.

846. H. MOXNES, "Kropp som symbol. Bruk av sosialantropologi i studiet av Det nye testamente" [Body as Symbol. The Use of Social Anthropology in New Testament Studies], *NorskTeolTids* 84 (4, '83) 197-217.

The current interest of biblical scholars in social anthropology is part of a methodological reorientation in biblical studies toward the social sciences. Of special interest are the methods developed by M. Douglas in *Natural Symbols* (1970), particularly her theories about the correlation between body symbolism and group social structures. This article applies Douglas's model to an analysis of the relations between authority structures and purity rules in Lk. The conflict between Jesus and the Pharisees frequently took the form of controversies over purity of food, body, and company. Douglas's model helps us to see that, in Luke's depiction of leaders, purity and authority belong inseparably together. When Jesus charges the Pharisees with impurity because of their exploitation of the poor, their authority is questioned. Thus the controversies about purity figure in the Gospel's presentation of the transfer of leadership over Israel from the Pharisees and other unclean leaders to Jesus.—H.M. (Author)

847. L. NEWBIGIN, "The Bible and our Contemporary Mission," *ClerRev* 69 (1, '84) 9-17.

This reflection on the encounter between the Bible and modern Western culture considers the issues involved in communicating the gospel, the assumptions of the Enlightenment, Protestant perspectives on the authority of Scripture since the Enlightenment, and some ways in which the church can present God's word in Scripture so that the world can hear and believe.—D.J.H.

848. R. NICOLE, "The Inspiration and Authority of Scripture: J. D. G. Dunn versus B. B. Warfield," *Churchman* 97 (3, '83) 198-215; 98 (1, '84) 7-27.

The first installment defends B. B. Warfield's position on biblical inerrancy against J. D. G. Dunn's allegations [§ 27-442] about its exegetical improbability, hermeneutical deficiency, theological dangers, and educational harm. The second installment criticizes Dunn's understanding of the biblical view of scriptural authority with reference to Jesus and the early church, and then takes issue with his six principles of evangelical hermeneutics. [To be continued.]—D.J.H.

849. J. PARRATT, "African Theology and Biblical Hermeneutics," *AfricTheolJourn* 12 (2, '83) 88-94.

J. Mbiti's claim that African Christianity "has the Bible as its forefront" is only partially correct. There are, however, certain factors (e.g. the idea of remembrance, oral tradition, a common worldview) that can provide leads to a genuinely African approach to the Bible. It is unfortunate that little serious attention has yet been given by African theologians to the problem of biblical hermeneutics.—D.J.H.

850. F. RAURELL, "Il mito della maschilità di Dio come problema ermeneutico," *Laurentianum* 25 (1-2, '84) 3-77.

This reflection on the hermeneutical problems arising from the male-oriented language used in the Bible for talking about God contains four major sections: feminist theology as a sociocultural fact today, the biblical data regarding the image of God, the interpretation of the biblical data throughout the history of Jewish and Christian theology, and re-expressing God as the task of theology.—D.J.H.

851. F. RIVA, "Metodi d'esegesi strutturale dei racconti evangelici. Confronto per una discussione," *RivistBib* 31 (3, '83) 293-327.

This investigation of the structural exegesis of the Gospels focuses on three recent books: D. Patte and A. Patte, *Pour une exégèse structurale* (1978); P. Jullien de Pomerol, *Quand un évangile nous est conté* (1980); and A. Fossion, *Lire les Écritures* (1980). It first discusses the theoretical foundations of each book: narrative structure and mythic structure (Patte), the morphology of the folktale (Jullien de Pomerol), and the hermeneutic of "the difference" (Fossion). Then it explains the three approaches to biblical exegesis and illustrates their methods with reference to specific texts in the Synoptic Gospels: Jullien de Pomerol (Mt 26:1-5), Patte (Mk 15:4-15), and Fossion (Mk 5:1-20). The concluding section reflects on methodological, hermeneutical, and theological problems raised by these studies.—D.J.H.

852. S. M. SCHNEIDERS, "God's Word for God's People," *BibToday* 22 (2, '84) 100-106.

After summarizing the erroneous presuppositions of biblical fundamentalism, this article discusses the attitudes necessary for prayerful Bible reading and offers eight suggestions to assist nonspecialists in prayerful biblical study.—D.J.H.

853. K. STENDAHL, "The Bible as a Classic and the Bible as Holy Scripture," *JournBibLit* 103 (1, '84) 3-10.

The Bible as a classic exists in Western culture with an often undefined, but never absent, recognition of its being the Holy Scriptures of the church and/or the synagogue. The element of normativity makes the Bible a peculiar kind of classic and demands serious attention to the original intentions of its texts.—D.J.H.

854. M. A. TOLBERT, "Defining the Problem: The Bible and Feminist Hermeneutics," *Semeia* 28 ('83) 113-126.

Feminist hermeneutics involves reading a text (or writing an analysis, or reconstructing history) in light of the oppressive structures of patriarchal society. Some feminist interpretations of the Bible aim to expose the androcentric bias or oppressive intention operative within a text, to show the text to be unalterably patriarchal and therefore without authority or value. Other feminist readings of the Bible highlight the social, religious, and political power of women that has been ignored, overlooked, or hidden by patriarchal hermeneutics. Within the "reformist" position, it is possible to distinguish three approaches devoted, respectively, to recovering the liberation themes of the Bible, recovering the importance of women characters, and recovering the history of women in early Christianity. The problems raised by feminist hermeneutics stand at the center of theological reflection on the relation between text and kerygma.—D.J.H.

855. D. L. TURNER, "Evangelicals, Redaction Criticism, and Inerrancy: The Debate Continues," *GraceTheolJourn* 5 (1, '84) 37-45.

This survey of recent developments among evangelicals regarding redaction criticism and inerrancy [see § 28-460] discusses R. T. France and D. Wenham (eds.), *Gospel Perspectives: Studies in Midrash and Historiography* (1983); the dialogue between R. H. Gundry and his critics [see § 28-480r]; and the 1983 meeting of the Evangelical Theological Society. The crucial need for clarification of what evangelicals mean by inerrancy still exists.—D.J.H.

856. B. VAN IERSEL, "Exegesis: The First and the Second Decades and the Future," *Concilium* 170 ('83) 73-78.

The article first makes general observations on the exegetical studies published in *Concilium* from 1965 to 1973 and from 1974 to 1983, respectively. Then it reflects on the possible contributions of exegesis to *Concilium* in the future.—D.J.H.

857. R. E. VAN VOORST, "The Dynamic Word: A Survey and Critique of Recent Literature on Preaching and the Bible," *RefRev* 37 (1, '83) 1-12.

The first part of this article describes L. E. Keck's *Bible in the Pulpit* (1978), R. H. Fuller's *Use of the Bible in Preaching* (1981), and W. C. Kaiser's *Toward an Exegetical Theology* (1981). The second part discusses these three books with respect to the criteria of exegetical integrity, theological integrity, and pastoral applicability; it also presents guidelines for practicing a more dynamic, biblical homiletics.—D.J.H.

858. P. WELLS, "Comment interpréter et prêcher la Parole de Dieu?" *RevRéf* 34 (4, '83) 171-186.

After describing the distance between the evangelical approach to Scripture and other contemporary approaches, this article explains the analogy of faith as the basis of both the correct interpretation of Scripture and the authority of Scripture. Then it answers objections made against

the evangelical approach, considers the consequences of the analogy of faith for biblical interpretation (Scripture as the personal word of God, as a verbal word of God, as a unified word, and as coherent), and reflects on the implications of the analogy of faith for preaching.—D.J.H.

859. R. B. ZUCK, "The Role of the Holy Spirit in Hermeneutics," *BiblSac* 141 (562, '84) 120-130.

Fourteen propositions regarding the Holy Spirit's guidance and direction of biblical interpreters are stated and defended. Proper interpretation of the Bible demands salvation, spiritual maturity, diligent study, common sense and logic, and humble dependence on the Spirit of God for discernment.—D.J.H.

Textual Criticism

860. P. W. COMFORT, "Light from the New Testament Papyri Concerning the Translation of *pneuma*," *BibTrans* 35 (1, '84) 130-133.

Many NT papyri use the abbreviation *pna* to denote the Holy Spirit and the full word *pneuma* to designate the human spirit or another spirit. The perceptions of the early scribes regarding the meaning of *pneuma* can be helpful in arriving at correct translations of the NT instances of *pneuma*.—D.J.H.

861. F. PACK, "One Hundred Years since Westcott and Hort: 1881-1981," *RestorQuart* 26 (2, '83) 65-79.

After remarks concerning the monumental edition of the Greek NT prepared by B. F. Westcott and F. J. A. Hort, the article surveys what has happened since 1881 in NT textual studies in six areas: new discoveries, editions of the Greek NT, early versions, lectionaries, patristic evidence, and modern textual theory.—D.J.H.

Textual Criticism, §§ 28-883, 929, 968, 1010, 1015-1016.

Biblical Philology and Translation

862. J. A. LOEWEN, "The Names of God in the New Testament," *BibTrans* 35 (2, '84) 208-211.

The two chief names for God in the Greek NT are *theos* and *kyrios*. The use of *kyrios* to refer also to Jesus creates ambiguity in many passages. The tendency to avoid using the divine name is prominent in the NT. [The same issue (pp. 201-207) contains Loewen's article on the names of God in the OT.]—D.J.H.

863. A. PETIT, "Problèmes de traduction du grec au latin de la Vulgate," *CahCercErnRen* 31 (132, '83) 142-151.

This article examines several translation problems from Greek to Latin in the Vulgate that continue to cause difficulty or confusion in modern versions: *logos* and *rēma* in Mt; *stauros* in Mt 10:38 and 16:24; *martys*, *baptizō*, and *pneuma*; sixty transliterations in Mt; and resurrection vocabulary in Jn.—D.J.H.

864. O. VALLET, "Erôs et Agapè," *EtudThéolRel* 59 (1, '84) 91-94.

The major reason for the rejection of the Greek word *erōs* in the Septuagint and the NT seems

to have been its connections with homosexuality. The Greek Fathers, however, accepted the term into their theological vocabulary while rejecting some of its applications.—D.J.H.

865. H. BLUHM, "Martin Luther as a Creative Bible Translator," *AndUnivSemStud* 22 (1, '84) 35-44.

After comparing Luther's exegesis with that of his medieval predecessors, the article offers general observations on his translation of the Bible into German, and illustrates its literary beauty and personal religiosity (Ps 73:25-26), religion of *sola fide* (Ps 90:7), and discovery of the deepest meaning of Paul's theology (Rom 3:28). Luther combined the genius of Jerome the translator and Augustine the exegete.—D.J.H.

866. D. J. CRANMER, "Digressions introduced by 'for . . .'" *BibTrans* 35 (2, '84) 240-241.

Translators must recognize that "for" (*gar*) often signals a digression (see Mt 8:8-9; 23:5; 26:10-11; 26:31) rather than cause and effect.—D.J.H.

867. E. FRANCK, "Att översätta dubbeltydigheter—några iakttagelser" [Some Observations on Translating Words with Double Meanings], *SvenskExegÅrs* 48 ('83) 102-108.

The term *anōthen* in Jn 3:3 is one of the best-known NT examples of a word with a double meaning in the original language. When translating into another language that lacks a suitable double-meaning counterpart, one must choose between meanings. This article deals with the opposite problem of translating the NT term *eirēnē* into Swedish, a language that has two words for "peace"—*fred* and *frid*; the former connotes external circumstances of peace, and the latter has a more inward, psychological connotation. Four Swedish Bible translations are surveyed, with special attention to the 1981 translation, which generally uses *fred* in contexts involving an OT prophetic background and *frid* in contexts involving the Christian life. Some of the choices made in the 1981 translation are criticized.—B.A.P.

868. H. FRANKEMÖLLE, "Die Bibel und der heutige Leser. Zur neuen Übersetzung 'Die Bibel in heutigem Deutsch'—Würdigung und Kritik," *Diakonia* 15 (2, '84) 119-132.

After describing the origins and problems of *Die Bibel in heutigem Deutsch* (1982), the article offers principles for dialogue between its proponents and critics, explains the concerns and limits of its translation theory, describes the intended audience of this translation, and compares its versions of Mt 6:9-13 and Rom 3:21-22 with those in the Einheitsübersetzung.—D.J.H.

869. N. S. L. FRYER, "'n Adekwate versoeningsterminologie?" [An Adequate Terminology for Reconciliation?], *NedGerefTeolTyd* 25 (1, '84) 18-32.

The Afrikaans, German, and English equivalents of the following soteriological terms and related words are tabulated and discussed: *hilaskesthai*, *katallagē*, *lytron*, and (*ex*)*agorazein*. The lack of a wide spectrum of equivalents in the receptor language hampers the task of the translator, especially in the case of Afrikaans. Even where a wider spectrum is available, as in English, the choice of a specific term presupposes a theological decision regarding atonement and redemption. Modern translations should therefore be read with discretion.—B.C.L.

870. A. J. GREIMAS, "La traduction de la Bible: un problème sémiotique. La traduction et la Bible," *SémiotBib* 32 ('83) 1-11.

After discussing translation as an ideological action and an axiological object, the article

considers the process of transformation from the text to be translated to the translated text. Then it reflects on some problems encountered in translating the Bible: closure, paradigmatic and/or syntagmatic unities, intratextuality, the figurative character of the texts, and the translated text and the culture of reception.—D.J.H.

871. E. P. GROENEWALD, "Die Afrikaanse Bybel (1933-1983) in perspektief beskou" [The Afrikaans Bible (1933-1983) in Perspective], *NedGerefTeolTyd* 25 (1, '84) 8-17.

A review of the history of biblical translation in Afrikaans reveals the remarkable impact that the first translation (1933) had on various levels of the Afrikaans cultural community. Although motivated primarily by religious considerations, the 1933 translation formed part of the struggle for the recognition of Afrikaans as a language in its own right. Illuminating the progress made since in translation methods, the first translation represents a phase before the advent of the "dynamic-equivalent" approach, which resulted in the new 1983 translation. Finally, the 1933 translation had a strong spiritual impact on the difficult years of the early 1930s.—B.C.L.

872. T. HARVIAINEN, "Finsk nyöversättning av Bibeln" [A New Finnish Bible Translation], *SvenskExegÅrs* 48 ('83) 109-117.

A description of the procedures being used in Finland for the publication of a new Finnish Bible, now about one-fifth completed, with a target publication date of 1988. Some excerpts from the new version are discussed.—B.A.P.

873. T. HOLTZ, "Die deutsche Bibel. Erbe Luthers und Auftrag," *TheolLitZeit* 108 (11, '83) 785-802.

After sketching the history of efforts to revise and update Luther's German translation of the Bible, the article reflects on the linguistic, stylistic, and textual problems encountered in the 1975 revision and the plans for reworking it since then. The final part traces the history of the Einheitsübersetzung, comments on the quality of its German translation of the Bible, and criticizes some elements in its notes and introductions.—D.J.H.

- 874r. *An Inclusive Language Lectionary. Readings for Year A* [NTA 28, pp. 195-196].

P. D. MILLER, "The Inclusive Language Lectionary," *TheolToday* 41 (1, '84) 26-33.—The experimental and voluntary character of the new lectionary needs to be underscored. It represents the first serious effort to produce a biblical translation that properly and legitimately avoids heavy use of male language, especially in the pronouns. Whereas in taking the Revised Standard Version as its basis it tends toward the formal end of the translation spectrum, in its inclusive recastings (e.g. "Human One" in place of "Son of Man," and "Child" in place of "Son") it tends toward the dynamic end of the spectrum, seeking to express in the best way in the contemporary situation what the original text communicates.—D.J.H.

- 875r. *Idem.*

G. WAINWRIGHT, "Systematic Liturgical Observations," *BibTheolBull* 14 (1, '84) 28-30.—The lectionary plays fast and loose with the biblical canon and introduces confusion into certain trinitarian and christological texts. It displays a very limited view of the human capacity for imagination and empathy. P. PERKINS, "A Biblical Theological Critique," *BibTheolBull* 14 (1, '84) 31-33.—The lectionary contains some unobjectionable substitutions, some inappropriate choices, and some cases of apparent "reverse discrimination." Although the project may offend both radical feminists and biblical fundamentalists, it does raise important hermeneutical questions.

D. M. BOSSMAN, "Insights from Comparative Midrash," *BibTheolBull* 14 (1, '84) 34-35.—As a continuation of the targumic tradition, the lectionary seems justified in principle. It is a functional adaptation of the biblical text to the particular purposes of the liturgy and the liturgical instruction of the people.—D.J.H.

876. L. LODE, "The Presentation of New Information," *BibTrans* 35 (1, '84) 101-108.

(1) The factor deciding what information to present explicitly and what to leave implicit in Bible translations should be the audience of the translation, not the audience of the original. (2) What is old information to the new audience should be presented as such, and what is new information to the new audience should be presented as such according to the inherent patterns of the receptor language. The application of these principles is illustrated with reference to Tit 1:1-4; Mk 1:40-45; 2:1-12; 2:23-28; 3:1-6; 3:22-23; and 9:42. [In the same issue (pp. 109-111), P. C. Stine criticizes certain applications of Lode's principles.]—D.J.H.

877. L. PAGANELLI, "Traduzioni italiane del N.T. (a proposito dell'ed. it. del Blass-Debrunner)," *RivistBib* 31 (4, '83) 435-448.

The publication of the Italian version of F. Blass and A. Debrunner's *Grammatik des neutestamentlichen Griechisch* (ed. F. Rehkopf; 14th rev. ed., 1976) provides the occasion for discussing thirty grammatical points on which the three official Italian translations of the NT (Bibbia CEI, Versione Riveduta, Traduzione Interconfessionale) need correction.—D.J.H.

878. J. P. STERK, "Key Structure Analysis, or, The Base and Model Approach Revisited," *BibTrans* 35 (1, '84) 112-122.

The "base and model" approach involves comparison of a literal base translation (e.g. Revised Standard Version) with a modern idiomatic version (e.g. Good News Bible) in an attempt at producing a new dynamic-equivalence translation. When making such a comparison, it is essential to recognize the basic grammatical structure of the passage, and to isolate and identify its constituent elements.—D.J.H.

879. J. R. YEATTS AND K. W. LINDEN, "Text Comprehension of Various Versions of the Bible," *Journal for the Scientific Study of Religion* [Storrs, CT] 23 (1, '84) 1-18.

The experimental design for this evaluation of six English versions of the Bible included three independent variables (the six translations, theological orthodoxy, type of literature) and two dependent variables (comprehensibility ratings, recall proportions). The subjects were 324 undergraduates at a Christian liberal arts college in the eastern USA. The King James Version was judged to be less comprehensible than the five modern versions; the Living Bible and Today's English Version were judged to be more comprehensible than either the Revised Standard Version or the New English Bible. The Living Bible and the New International Version facilitated recall better than the KJV. Proclamation literature was judged to be more comprehensible than either poetry or narrative literature, and narrative literature facilitated recall better than either poetry or proclamation literature. No difference was found between liberals and conservatives on either dependent variable.—D.J.H.

Bulletins

880. D. SENIOR, "The New Testament in Review," *BibToday* 22 (2, '84) 122-129.

Descriptions and evaluations of twenty-eight books published in English on various parts of the NT and related areas.—D.J.H.

881. H. WANSBROUGH, "Exploring the New Testament," *ClerRev* 69 (2, '84) 60-64.

Descriptions and evaluations of ten recently published books, all in English, on various facets of NT study.—D.J.H.

GOSPELS—ACTS

Gospels (General)

882. L. DíEZ MERINO, "Testimonios judíos sobre la existencia de un evangelio arameo," *EstBib* 41 (1-2, '83) 157-163.

After reviewing the debate about a possible Aramaic substratum of the Gospels, the article considers the evidence for an original Aramaic Gospel that is preserved in *b. Šabb.* 116ab and in a 9th-century A.D. theological-polemical work from the Cairo Geniza.—D.J.H.

883. C. NORDENFALK, "The Eusebian Canon-tables: Some Textual Problems," *JournTheolStud* 35 (1, '84) 96-104.

The divergences between the Greek and Latin versions of the Eusebian canon tables are best explained by supposing that a revision of the Greek canon tables was carried out by a careful editor who wanted to avoid having the same section number referred to in more than one canon. The "unnatural" order of the Johannine sections suggests that Eusebius wanted the sections to follow in the order to which they were entitled by their degree of conformity with the parallel sections in the Synoptic Gospels. On the whole, the Eusebian canon tables contain a wide range of precise and less precise parallels (and even a few inconsistencies).—D.J.H.

884. J.-M. VAN CANGH, "Miracles de rabbins et miracles de Jésus. La tradition sur Ḥoni et Hanina," *RevThéolLouv* 15 (1, '84) 28-53.

Systematic study of the miracles attributed to two Galilean rabbis contemporary with Jesus, Honi the Circle Drawer and Hanina ben Dosa, demonstrates how they differed from Jesus with respect to thaumaturgic procedures, religious context, and objectives, and how the literary structures of the miracle stories told about them differ from those told about Jesus in the Gospels. With the possible exception of Hanina's healing of Gamaliel's son (*y. Ber.* 5:9d; *b. Ber.* 34b) and Jesus' healing of the centurion's servant (*Mt* 8:5-13; *Lk* 7:1-10) or the royal officer's son (*Jn* 4:46-53), the relationship between the miracles attributed to the two rabbis and those attributed to Jesus is minimal, if not nonexistent.—D.J.H.

Jesus

885. F. BALLESTEROS, "Le message primitif du christianisme," *CahCercErnRen* 32 (133, '84) 46-58.

An essential aspect of Jesus' preaching about the kingdom of God was his belief that the end of the world and the last judgment would occur very soon. This eschatological thesis makes Jesus' life and message more intelligible, and clarifies some enigmatic NT texts.—D.J.H.

886. D. COHN-SHERBOK, "Jesus the Jew and liberation theology," *Month* 17 (3, '84) 82-84.

Latin American liberation theology's primary emphasis on Jesus as a 1st-century A.D.

Palestinian Jew is of crucial significance for Jewish-Christian dialogue, because it enables Jews to see in Jesus' life a reflection of ancient Israel's prophetic ideals.—D.J.H.

887. J. R. EDWARDS, "The Strange Embraces of Jesus," *ChristToday* 28 (5, '84) 26-27.

Jesus embraced children (Mk 10:13-16), outcasts (Mk 1:40-42), and the cross (Jn 19:17-18). The strange embraces of Jesus reach out for the needy, the forgotten, and the forsaken of each generation.—D.J.H.

888. M. A. FERRANDO, "El mensaje de Jesús a una sociedad violenta," *TeolVida* 25 (1-2, '84) 23-37.

This exploration of what Jesus' conduct and sayings can mean for people immersed in a society in which violence reaches colossal proportions discusses the term "violence" in the NT, the concept of violence, the Gospel texts most often quoted regarding violence, the political influence of Jesus (the state of the question), the political repercussions of Jesus' teaching, his rejection of violence, his teaching about making peace and loving enemies, and the obligatory force of Jesus' words and example for people today.—D.J.H.

889. B. J. MALINA, "Jesus as Charismatic Leader?" *BibTheolBull* 14 (2, '84) 55-62.

There is little, if any, evidence about Jesus from earliest Christianity that fits M. Weber's model of the charismatic leader. Jesus exemplified the style of the reputational legitimate leader in (1) affirming the traditional values and structures of his society by repudiating personal power; (2) conceiving power not as a prize to be seized from the community but as an obligation imposed by it; and (3) emphasizing the qualities of honor, righteousness, and service of the God of Israel.—D.J.H.

890. F. MUSSNER, "Der Messias Jesus," *StudNTUmwelt* 6-7 ('81-'82) 5-19.

A reconstruction of the process by which Jesus came to be seen as the Messiah. The implications of an essentially nonpolitical personage's assuming this political title were furthered by the Gospel stories of the endowment of Jesus with the Holy Spirit, as well as by the Gospels' use of the OT themes of the "suffering prophet" and the "just one" and by the concept of Jesus as a teacher of wisdom.—M.A.V.

891. R. RIESNER, "Der Ursprung der Jesus-Überlieferung," *TheolZeit* 38 (6, '82) 493-513.

Jewish popular education in Jesus' time, its institutions of learning (family, synagogue, elementary school) and its stress on memorization, NT evidence concerning the educational level of Jesus and his followers, Jesus' competence as a messianic teacher-prophet, the form of his sayings (designed for retention and transmission), and the existence and instruction of a specific esoteric circle of disciple-tradents all point to the formation of a pre-Easter "school of Jesus" in which the sayings and stories of the teaching Jesus were preserved and employed in conceivable pre-Easter situations. This hypothesis calls into question the skepticism of the classical form critics regarding the historical accuracy of the Jesus tradition, and shifts the burden of proof to those who would deny the reliability of the sayings tradition.—J.H.E.

892. C. TEKLAČ, "Le fonti della concezione marxista di Gesù," *Antoniano* 58 (2-3, '83) 244-262.

The introductory part of this article summarizes the influences of the mythological, historical, and Tübingen schools on the classical Marxist approaches to Jesus. The main part examines the

role of Jesus in earliest Christianity according to K. Marx, F. Engels, and W. I. Lenin, respectively. Marxists generally attribute the origin of Christianity to the economic and social conditions of the Roman empire, not to Jesus.—D.J.H.

893. M. WINTER, "Jesus's Use of Imagery," *Way* 24 (2, '84) 124-132.

Vivid imagery was so much a part of Jesus' teaching idiom that it appeared not only in his parables but also in his moral exhortations, delivered in the style of wisdom sayings. Even though people today find Jesus' apocalyptic imagery hard to understand, it retains relevance for our culture.—D.J.H.

Passion and Death

894. W. BULST, "Turiner Grabtuch und Exegese heute," *BibZeit* 28 (1, '84) 22-42.

The results of various scientific tests on the Shroud of Turin have established that it was the burial garment of a crucified man. The cloth originated in the Near East, probably in the Jerusalem area and possibly in the time of Jesus. Its characteristics correspond well to the Jewish burial customs of Jesus' time, and to the details in the Gospel accounts about his death and burial.—D.J.H.

895. V. GOZZINI, "La teologia revisita la morte di Gesù," *Testimonianze* [Florence] 26 (259-260, '83) 36-44.

In recent years NT exegetes such as X. Léon-Dufour, H. Schürmann, and G. Segalla have given particular attention to Jesus' attitude toward his death, his death in relation to his mission and to the divine plan, Paul's understanding of Jesus' death, and Jesus' cry from the cross (Mt 27:46; Mk 15:34).—D.J.H.

896. R. A. WILD, "The Shroud of Turin: Probably the Work of a 14th-Century Artist or Forger," *BibArchRev* 10 (2, '84) 30-46.

Physical scientists have not yet solved the problem of whether the Shroud of Turin is a 1st-century artifact. But its authenticity is suspect on several grounds: the implausibility of the blood-stains, the iconographic and anatomical irregularities, the anomalies with respect to the biblical evidence, and the lack of a convincing history before the 14th century A.D. Perhaps a 14th-century artist (or forger) scorched a linen cloth with a properly heated statue or, more likely, with a pair of bas-reliefs, using whole blood to create appropriate stains.—D.J.H.

The Resurrection

897. T. DOLA, "Antropologiczna interpretacja formuły 'zmartwychwstał dnia trzeciego' (Die anthropologische Interpretation der Formel 'auferweckt am dritten Tag nach der Schrift')," *CollTheol* 53 (4, '83) 37-52.

The widespread Middle Eastern belief that the soul stays near its corpse for three days in hopes of rejoining it does not necessarily account for the theological content of the formula "He rose from the dead on the third day," and therefore cannot have been its sole source. Nor does the cultural understanding of "three days" either as the period required of a stranger to wait until revealing his true intention or as an indication of a temporary situation adequately explain the use of the formula in conjunction with Jesus' resurrection. Further study is needed to prove that these

extrabiblical beliefs made some contribution to the theological sense of the term "three days" in the NT.—J.P.

898. G. O'COLLINS, "Luminous Appearances of the Risen Christ," *CathBibQuart* 46 (2, '84) 247-254.

J. M. Robinson's theory that a tradition of luminous appearances of the risen Lord (e.g. Mk 9:2-8; Rev 1:13-16; 1 Cor 15:8; Acts 7:55-56) was primary is based largely on late gnostic sources. He fails to distinguish between the foundational postresurrection appearances and other kinds of religious experiences. The most striking feature of the Gospel appearance stories is their lack of luminous visualization.—D.J.H.

Synoptics

899. J. D. CROSSAN, "Parable as History and Literature," *Listening* [St. Louis, MO] 19 (1, '84) 5-18.

Jesus' stories are both parables and allegories; part of their challenge is the hearer's or reader's decision on how far exactly their double meaning should be extended along the continuum from general structure to specific detail. Analysis of the development of the story of the evil tenants (see Mk 12:1-11; Mt 21:33-44; Lk 20:9-18; *Gospel of Thomas* 65-66) indicates that Jesus' parables are treated best when they are viewed within the twin coordinates of history and literature, and when those two foci come together as hermeneutics.—D.J.H.

900. W. R. FARMER, "The Import of the Two-Gospel Hypothesis," *ConcTheolQuart* 48 (1, '84) 55-59.

The Two-Gospel hypothesis disposes of Q and takes the focus off which Gospel was first. It leaves no doubt that Jesus proclaimed the good news of God's unmerited grace (see Lk 15:11-32).—D.J.H.

- 901r. W. HARNISCH (ED.), *Gleichnisse Jesu* [NTA 27, pp. 208-209].

———(ED.), *Die neutestamentliche Gleichnisforschung im Horizont von Hermeneutik und Literaturwissenschaft* [NTA 27, p. 209].

V. FUSCO, "Un utile bilancio degli studi sulle parabole," *BibOr* 25 (4, '83) 235-239.—The articles in the first volume reflect various moments and tendencies in research on the parables. Those in the second volume follow the evolution of the discussion in recent years, especially in North America. Although it is possible to name other articles that merited inclusion, these volumes will certainly be useful to anyone studying the parables and indispensable for any theological library.—D.J.H.

902. M. LÀCONI, "Vangeli sinottici: gli eredi della tradizione ecclesiale," *SacDoc* 29 (1, '84) 8-28.

The passage from gospel to Gospels involved the oldest tradition (the accounts of Jesus' passion and resurrection), the tradition of Jesus' sayings, the tradition about events in Jesus' life (miracles, debates, dialogues, parables, etc.), and other traditions available to the Evangelists (special Matthean and Lukan material, the infancy narratives, the appearances of the risen Jesus).—D.J.H.

903. M. LÀCONI, "Vangeli sinottici: ogni evangelista imposta il suo lavoro," *SacDoc* 28 (5, '83) 400-422.

This third article in a series on interpreting the Synoptic Gospels [§§ 27-87, 495] first establishes

the literary-theological outlines of Mk, Mt, and Lk, respectively. Then it illustrates the decisive importance of context for understanding Gospel passages, with reference to Mk 4:35–6:6; Mt 18:1–35; and Lk 9:51–18:14.—D.J.H.

904. P. ROLLAND, “Les Évangiles des premières communautés chrétiennes,” *RevBib* 90 (2, '83) 161–201.

It is impossible to account for the similarities and differences among the Synoptic Gospels without appealing to primitive documents that are no longer extant. The first part of this article demonstrates the inadequacy of J. J. Griesbach's explanation of the relationships among the Synoptic Gospels by considering the order of pericopes common to the three Gospels and the double tradition absent from Mk. The second part identifies the four documents used by Matthew, Mark, and Luke [see §§ 27–941; 28–105]: the “God-fearers” source Q, the Gospel of the Twelve, the Hellenist Gospel, and the Pauline Gospel.—D.J.H.

905. N. SLEE, “Parables and Women's Experience,” *ModChurch* 26 (2, '84) 20–31.

This attempt to reread and reclaim the Gospel parables in the light of women's experience first clarifies its use of the terms “parable” and “women's experience.” Then it comments on the implications of parabolic method for women's experience. Finally, it identifies five groups of parabolic themes that may have a particular relevance to women's lives: the domestic sphere, growth, celebration and feasting, relationship, and violence.—E.G.B.

906. C. M. TUCKETT, “On the Relationship between Matthew and Luke,” *NTStud* 30 (1, '84) 130–142.

M. D. Goulder [§ 22–385] questioned the traditional Two-Document hypothesis about relationships among the Synoptic Gospels by giving twelve examples purporting to show that Luke knew Mt. But none of the examples is strong enough to bear the weight that Goulder's theory attaches to them. Either they turn out to be not clearly Matthean, or they cannot be shown to be un-Lukan. Thus, these examples do not prove that Luke knew Mt.—D.J.H.

Synoptics, §§ 28–851, 855, 928, 1044, 1245.

Matthew

907. J. C. ANDERSON, “Matthew: Gender and Reading,” *Semeia* 28 ('83) 3–27.

(1) There is no doubt that Matthew wrote from an androcentric perspective. Examination of some Matthean pericopes in which women figure prominently (1:1–17; 9:20–22; 15:21–28; 26:6–13; 27:55–56, 61; 28:1–10) reveals a tension between the treatment of female gender as a positive attribute (or irrelevant in comparison with other values) and its treatment as a mark of subordinate status. (2) Two aspects of the role of the implied reader in Mt—ideological alignment of points of view, and alignment of temporal perspectives—illuminate how actual women may respond to that role and how different readings of gender in the text can arise.—D.J.H.

908. L. E. KECK, “Ethics in the Gospel According to Matthew,” *Iliff Review* [Denver, CO] 40 (4, '83) 39–56.

The ethical advice in Mt was shaped by commitment to Jesus Christ and participation in the Christian community, a rather uncomplicated understanding of the Christian self, the internal dynamics of the Matthean community, and growing hostility toward the Jewish community. The

major motifs in Matthew's ethical teaching were discipleship, the kingdom of heaven as the master image, the will of God in the Torah, and accountability (including the last judgment).—D.J.H.

909. F. VOUGA, "La seconde passion de Jérémie," *LumVie* 32 (165, '83) 71-82.

The figure of Jeremiah served as the interpretative framework for Matthew's presentation of Jesus' fate vis-à-vis Israel. This fact is made clear by those passages in which Jeremiah is named (Mt 2:17; 16:14; 27:9) and in which there is an allusion to the book of Jeremiah (Mt 7:15-23; 11:28-30; 23:37-39).—D.J.H.

910. J. A. ZIESLER, "Matthew and the Presence of Jesus (I)," *EpworthRev* 11 (1, '84) 55-63.

Among the NT writers, Matthew alone laid heavy and apparently unqualified stress on the abiding presence of Jesus with his people. Several texts (Mt 28:20; 18:20; 1:23; 8:23-27; 14:22-33) indicate that this presence consisted essentially in Jesus' support, empowering, authorization, or deliverance, rather than in a continuation of resurrection appearances or experiences. [To be continued.]—D.J.H.

Mt, §§ 28-866, 906, 976.

911. [Mt 1-2] A. SALAS, "El Evangelio de Navidad," *RazFe* 208 (1023, '83) 350-361.

After explaining the distinctive approaches of Mt 1-2 and Lk 1-2 to Jesus' birth, the article considers the challenge of the mystery of the incarnation with reference to the Spirit's power and Jesus' virginal conception. Then it reflects on Mary as mother and virgin, and on the theological significance of Bethlehem and the Magi.—D.J.H.

912. [Mt 1:24-25] M. BULCKE, "The Translator's Theology. A response to 'Taking Theology Seriously in the Translation Task,'" *BibTrans* 35 (1, '84) 134-135. [See § 27-44.]

The intention of Mt 1:24-25 was to underline the fact that Mary was a virgin when Jesus was born. The Greek word *heōs* in v. 25 does not necessarily mean "until" (see Mt 12:20; 22:44), nor does it have to include an assumption about what would happen afterward (see 1 Tim 4:13).—D.J.H.

Mt 4:22, § 28-1143.

913. [Mt 5-7] A. STROBEL, "Die Bergpredigt als ethische Weisung heute. Vier Thesen für Nachfolger Jesu Christi in einer modernen Welt," *TheolBeitr* 15 (1, '84) 3-16.

Four theses regarding the present significance of the Sermon on the Mount are stated and defended: (1) The sermon is directed equally to Christian and non-Christian publics; it gives provocation to the uninstructed and promise to the instructed. (2) The sermon puts forward what is essential and basic for adding form to life; the difficulties we experience with it today allow us to understand the witness of Jesus insofar as we recognize that witness finally as justified. (3) The sermon turns around our usually valid standards and thus opens up a deepened attitude toward life, on which the future of humanity in the world is to be decided. (4) Its content is thoroughly relevant and practicable; it was meant to be actualized, and Christians would be mistaken to propose even the slightest limitations on it.—D.J.H.

914. F. CAMACHO ACOSTA, "Las bienaventuranzas de Mateo (5,3-10). Análisis semántico y comentario exegético," *Communio* 16 (2-3, '83) 151-181.

The Matthean beatitudes have as their central theme the reign of God and its realization. After sketching the fascination exercised by the beatitudes on theologians in the past and on modern exegetes, the article provides a semantic analysis of Mt 5:3-10 in an effort to establish the precise meaning of each beatitude, the relationships among the beatitudes, and their theological significance.—D.J.H.

915. [Mt 5:38-42] M. GILBERT, "La loi du talion," *Christus* [Paris] 31 (121, '84) 73-82.

The OT formulations of the *lex talionis* (see Exod 21:23-25; Lev 24:19-20; Deut 19:21) affirm personal responsibility for one's actions, the equality of persons before the law, and just proportion between crime and punishment. Jesus' teaching on the *lex talionis* in Mt 5:38-42 expressed neither a juridical principle nor a civil law, but rather an invitation to go beyond what was required.—D.J.H.

916. [Mt 6:24] B. A. MASTIN, "Latin Mam(m)ona and the Semitic Languages: A False Trail and a Suggestion," *Biblica* 65 (1, '84) 87-90.

The spelling *mammona* (see Mt 6:24; Lk 16:9-13) is amply attested in the Vetus Latina and Vulgate, and so a straightforward explanation for the English spelling "mammon" is readily available. But because the Greek NT reads *mamōna*, the Latin evidence is of no assistance in recovering the underlying Semitic term. The possibility that the spelling *mammona* entered the Vetus Latina under the influence of Punic *mammon* deserves consideration.—D.J.H.

917. [Mt 6:25-33] D. CATCHPOLE, "The ravens, the lilies and the Q hypothesis. A form-critical perspective on the source-critical problem," *StudNTUmwelt* 6-7 ('81-'82) 77-87.

Differing approaches to whether Mt 6:25-33 or Lk 12:23-31 is original are resolved in favor of the priority of the Lukan version. When the Matthean material is subjected to an examination that assumes it to be the more primitive, some disturbances and insertions are found which, when removed, make the result match the Lukan text. A suggestion is also given as to how to reconstruct the underlying Q-version.—M.A.V.

Mt 8:14-15, § 28-932.

Mt 9:14-17, § 28-933.

918. G. WINKLER, "Ein bedeutsamer Zusammenhang zwischen der Erkenntnis und Ruhe in Mt 11,27-29 und dem Ruhen des Geistes auf Jesus am Jordan. Eine Analyse zur Geist-Christologie in syrischen und armenischen Quellen," *Muséon* 96 (3-4, '83) 267-326.

Jesus' promise of rest in Mt 11:28-29 held a key position in the Syrian and Armenian baptismal teaching. The rest promised by Jesus was based on Jesus' own rest as emphasized by the Syriac (and earliest Armenian) text of Mt 11:29b. The idea of rest was anchored in the resting of the Holy Spirit in/on Jesus at his baptism in the Jordan River according to the Armenian (and original Syriac) text of Jn 1:32. The statements about Jesus' elevation and glorification at his baptism, as well as the knowledge between the Father and the Son (Mt 11:27), were closely related to the Spirit's resting on Jesus at the Jordan. The origin of the Syrian-Armenian Spirit Christology lay in Jesus' baptism. All the pertinent sources reflect a common tradition that arose in Syria.—D.J.H.

Mt 12:22-37, § 28-934.

Mt 16:17-19, § 28-1238.

919. J. O'CALLAGHAN, "Discusión crítica en Mt 17,4," *Biblica* 65 (1, '84) 91-93.

The first-person singular form *poiēsō* in Mt 17:4 (cf. *poiēsōmen* in Mk 9:5; Lk 9:33) is demanded by the preceding phrase *ei theleis* and the Matthean context.—D.J.H.

Mt 18:1-5, §§ 28-938-940.

Mt 19:13-15, §§ 28-938-940.

Mt 20:1-15, § 28-966.

920. A. G. ARNOTT, "The first day of unleavened . . . Mt 26.17, Mk 14.12, Lk 22.7," *BibTrans* 35 (2, '84) 235-238.

The "first day of things unleavened," or "unleavenings," mentioned in Mt 26:17; Mk 14:12; and Lk 22:7 must have been the day before Passover, i.e. the day when the Passover lambs were killed. Thus the Synoptic accounts present no contradiction to the Johannine chronology of Jesus' passion.—D.J.H.

921. [Mt 26:30-27:66] R. E. BROWN, "The Passion According to Matthew," *Worship* 58 (2, '84) 98-107.

This reflection on the Matthean passion narrative from Gethsemane to the grave (26:30-27:66) treats it as a self-subsistent entity, attempting to explain how the Matthean Christians in the late 1st century A.D. heard and read it. The narrative is divided into four parts: Gethsemane—prayer and arrest (26:30-56); Sanhedrin trial—Peter's denial and Judas' desperation (26:57-75); Roman trial—sentenced to death by an unwilling Pilate (27:1-31); and crucifixion, death, and burial (27:32-66).—D.J.H.

922. [Mt 27:62-66] W. L. CRAIG, "The Guard at the Tomb," *NTStud* 30 (2, '84) 273-281.

There are reasons to doubt the historicity of the account of the guard at Jesus' tomb (Mt 27:62-66; 28:4, 11-15): its apologetic and legendary character, its omission from the pre-Markan passion story and the other Gospels, and its assumption that the Jews clearly understood Jesus' prediction of his resurrection. On the other hand, weighty considerations favor its historicity: its lack of success as apologetic fiction, and the history of the polemic presupposed in the story. The real value of the story lies in its incidental information that Jewish polemic never denied the emptiness of the tomb, but instead tried to explain it away.—D.J.H.

923. [Mt 28:1-20] R. SMITH, "Celebrating Easter in the Matthean Mode," *CurrTheolMiss* 11 (2, '84) 79-82.

Mt 28:1-20 is more unsettling than settling. Its ultimate summons (vv. 16-20) is to practice and teach discipleship. The earth has been shaken by God's shuddering (see 27:51-53; 28:2), and the new creation inaugurated by Jesus' death and resurrection is inseparable from doing God's will as expounded by Jesus. [The same issue (pp. 69-78) contains P. Kjeseth's article on preaching from Mt in 1983-84.]—D.J.H.

Mt 28:4, § 28-922.

Mt 28:9-10, § 28-1000.

Mt 28:11-15, § 28-922.

Mark

924. C. W. HEDRICK, "What Is a Gospel? Geography, Time, and Narrative Structure," *PerspRel Stud* 10 (3, '83) 255-268.

Whereas Mk 1-13 incorporates a series of individual episodes strung out on a geographical frame (with some subgroupings of material), Mk 14-16 has a recognizable chronological framework and seems much better integrated as a narrative. The clustering of John the Baptist material in three blocks (1:1-14a; 6:17-29; 11:27-33) suggests a concern to separate the ministries of John and Jesus. Any solution to the problem of the Gospel's ending must deal with the expectation aroused by Mk 14:28 and 16:7, the other Markan references to fear and trembling, and the effect produced if Mk 16:8 were the last statement in the Gospel.—D.J.H.

925. A. LANCELLOTTI, "La casa di Pietro a Cafarnaon nei Vangeli sinottici. Redazione e tradizione," *Antonianum* 58 (1, '83) 48-69.

There has been a notable lack of interest among NT exegetes in the ample archaeological work centered on the house of Peter at Capernaum. Five pertinent Markan texts (1:29-34; 2:12; 3:20-21, 31-35; 4:10-11; 9:33), with their Synoptic parallels, are examined with reference to the commentaries on Mk by R. Pesch and J. Gnllka. It is concluded that the "house" theme is pre-Markan and gives impressive historical credibility to the narrative, that attention should be paid to traditions going back to Peter, and that in the Markan community the "house" at Capernaum anticipated the Christian church.—W.J.D.

926. E. S. MALBON, "Fallible Followers: Women and Men in the Gospel of Mark," *Semeia* 28 ('83) 29-48.

Many of the women in Mk, like many of the men, are portrayed as fallible followers of Jesus. There are bold and faithful women (see Mk 5:24-34; 7:24-30), self-denying and serving women (12:41-44; 14:3-9), and women followers from beginning to end (15:40-41; 15:47-16:8). By providing a complex and composite image of Jesus' male and female followers as fallible, Mark communicated clearly and powerfully to the reader a twofold message: Anyone can be a follower; no one finds it easy.—D.J.H.

927. G. MANGATT, "The Gospel of Mark. An Exegetical Survey," *Biblehashyam* 9 (4, '83) 229-246.

With considerable literary skill and purpose, Mark composed his Gospel as a six-part drama oriented to the climax of Jesus' passion and resurrection. After the prologue (1:1-13), Mark narrated the manifestation of Jesus' authority and the people's enthusiastic response (1:14-3:6), contrasting responses to the manifestation of Jesus (3:7-6:6a), the further manifestation of Jesus and the disciples' incomprehension (6:6b-8:26), the teaching on the Son of Man's passion and on discipleship (8:27-10:52), Jesus in Jerusalem (11:1-13:37), and Jesus' passion and resurrection (14:1-16:8).—D.J.H.

928. F. NEIRYNCK, "Les expressions doubles chez Marc et le problème synoptique," *EphTheol Lov* 59 (4, '83) 303-330.

In his adaptation of the Griesbach hypothesis, P. Rolland [§§ 27-941; 28-105, 904] has treated the duplicate expressions in Mk as confections of two proto-Gospels, both seen as relying on one primitive Gospel. This article scrutinizes Rolland's description and classification of the duplicate expressions, evaluates his source-critical use of the phenomena (with reference to Mk 2:18-22 parr., Markan style, and the teaching motif), and examines critically his theory of relationships among the Synoptic Gospels (with reference to the order of pericopes in the triple tradition, the double tradition, the source Q, whether Mt and Lk depended on Mk or an earlier document, and the four documents).—D.J.H.

929. C. D. OSBURN, "The Historical Present in Mark as a Text-Critical Criterion," *Biblica* 64 (4, '83) 486-500.

At 151 places in Mk the historical present occurs where one might have expected a past-tense verb. Mark's uses of the historical present do not differ from those of Plato, Xenophon, and the Septuagint: to denote a semantic shift from one type of material to another, to set the stage for an event narrated entirely with past-tense verbs, and to mark the main features of an account. The historical present in Mk is not simply a vernacularism. It cannot be employed as a text-critical criterion in determining what Mark wrote, as G. D. Kilpatrick has suggested [§ 22-722].—D.J.H.

930. MARION SMITH, "The problem of Christ," *Month* 17 (3, '84) 93-96.

The search for greater understanding of Christ continues throughout life on both mundane and religious levels. Mk illustrates clearly the progressive nature of discipleship through closer acquaintance with Jesus and a more adequate grasp of his significance.—D.J.H.

931. A. STOCK, "Chiastic Awareness and Education in Antiquity," *BibTheolBull* 14 (1, '84) 23-27.

It was perfectly natural for a person of Mark's background to use the rhetorical device of chiasm, and most literate persons of his time would have recognized its presence and appreciated it to a high degree. Thus there is no difficulty in accepting W. Harrington's assertion that Mark arranged both the conflict stories in 2:1-3:6 and the debate about the source of Jesus' power in 3:20-35 according to an ABCDC' B' A' pattern.—D.J.H.

Mk, § 28-950.

932. A. FUCHS, "Entwicklungsgeschichtliche Studie zu Mk 1,29-31 par Mt 8,14-15 par Lk 4,38-39," *StudNTUmwelt* 6-7 ('81-'82) 21-76.

On the assumption that the Markan tradition is the oldest, this examination of Mk 1:29-31; Mt 8:14-15; Lk 4:38-39 and their contexts attempts to illustrate the theory that Matthew and Luke adapted Markan pericopes to new conditions, independently expanding and reflecting on the Markan tradition because they found it authoritative. Several other treatments of these passages are compared and criticized.—M.A.V.

933. [Mk 2:18-22] G. BROOKE, "The Feast of New Wine and the Question of Fasting," *ExpTimes* 95 (6, '84) 175-176.

The Synoptic passage about fasting (Mk 2:18-22; Mt 9:14-17; Lk 5:33-39) may allude to the festival of New Wine described in 11QTemple 19:11-21:10. Thus the parable of the wine and the

wineskins would contrast what belonged to a festival (new wine) with the everyday containers of religious practice (old wineskins). The word “mourn” in Mt 9:15 may refer to the obligatory Jewish fast of mourning on the ninth of Ab, which could even occur within the same week as the festival of New Wine.—D.J.H.

934. R. MEYNET, “Qui donc est ‘le plus fort’? Analyse rhétorique de Mc 3, 22-30; Mt 12, 22-37; Luc 11, 14-26,” *RevBib* 90 (3, '83) 334-350.

Rhetorical analysis of Mk 3:22-30; Mt 12:22-37; and Lk 11:14-26 reveals that the three accounts have different structural outlines and different centers (Mk 3:27; Mt 12:30; Lk 11:17, 23). The parable of the “stronger one” in Lk 11:21-22 should be interpreted in connection with its companion parable in Lk 11:24-26. Thus the “strong one” (11:21) is the disciple, who must guard against the assaults of Satan, the “stronger one” (11:22).—D.J.H.

935. V. SCIPPA, “Ricerche preliminari per uno studio su Mc. 5,21-43 secondo la *Redaktionsgeschichte*,” *RivistBib* 31 (4, '83) 385-404.

Using the tenses of the Greek verbs as a criterion, this investigation of Mk 5:21-43 first separates the story of Jairus (vv. 22-24a, 35-43) from that of the woman with the flow of blood (vv. 24b-34), and shows how each of their parts has a similar tripartite structure (narrative, discourse, conclusion). Then it examines the context of the passage with respect to what precedes (Mk 4:35-5:20) and what follows (6:1-6). Finally, it takes up the question of the internal unity of Mk 5:21-43 by reviewing the reasons for favoring two originally separate accounts and those for favoring literary unity. Although the two accounts were independent at the pre-Markan stage, they now constitute a literary unit.—D.J.H.

936. [Mk 6:3] R. A. BATEY, “Is not this the Carpenter?” *NTStud* 30 (2, '84) 249-258.

It is entirely possible that Jesus and Joseph worked on the construction of Herod Antipas' capital at Sepphoris in Galilee. Even if they did not, they surely had knowledge of the work in progress and were acquainted with the workers. This article discusses the history of Sepphoris, the excavations there, and the pro-Roman stance of the city's Jewish inhabitants. It also considers images in Jesus' parables that reflect the viewpoint of an artisan or construction worker, and teachings of Jesus that share attitudes characteristic of the residents of Sepphoris.—D.J.H.

Mk 6:14-29, § 28-1163.

937. [Mk 6:43] J. D. M. DERRETT, “Crumbs in Mark,” *DownRev* 102 (346, '84) 12-21.

The feedings of the thousands (Mk 6:32-44; 8:1-10) and their solemn culmination (Mk 8:17-21) had as their midrashic background Joshua 1-10. In particular, the references to crumbs (Mk 6:43; 8:8, 19-20) pointed to the story of the Gibeonites (see Joshua 9), who bound themselves in covenant to Israel by sharing crumbs. In recruiting Jews (Mk 6:32-44) and Gentiles (Mk 8:1-10) for mission, Jesus achieved what God had temporarily failed (see Josh 1:5) to achieve in Judea through Joshua.—D.J.H.

Mk 8:8, 19-20, § 28-937.

Mk 9:34-37, § 28-940.

938. [Mk 10:13-16] J. D. CROSSAN, "Kingdom and Children: A Study in the Aphoristic Tradition," *Semeia* 29 ('83) 75-95.

On the basis of ancient rhetorical treatises and modern discussions, the article distinguishes between the aphoristic tradition and the dialectical tradition, and between dialogue and story. Then it tests the viability of these distinctions on the aphorism concerning kingdom and children in Mk 10:14 (see Mt 19:14; Lk 18:16) and Mk 10:15 (see Lk 18:17); Mt 18:3; Jn 3:3, 5; *Gospel of Thomas* 22. Finally, it proposes a generative model for the aphoristic tradition. [The same issue presents responses to Crossan by R. C. Tannehill (pp. 103-107) and L. H. Silberman (pp. 109-115).]—D.J.H.

939. [Mk 10:13-16] D. PATTE, "Jesus' Pronouncement about Entering the Kingdom Like a Child: A Structural Exegesis," *Semeia* 29 ('83) 3-42.

After isolating the theme of entering the kingdom like a child in six dominical sayings (Mt 18:1-5; 19:13-15; Mk 10:13-16; Lk 18:15-17; Jn 3:1-6; *Gospel of Thomas* 22), the article examines the discursive features (temporalization, spatialization, actorialization) in each text, with special attention to the distinctive way in which Jesus relates to the disciples (or Nicodemus) and how the enunciator (Matthew, Mark, etc.) relates to the enunciatee (the implied reader). Then it focuses on the narrative syntax and the semantic organization of each text, with an eye toward specifying the connotations of "entering the kingdom" and "child." Its twofold comparative analysis gives a glimpse of the distinctive features of the "faith" (as a system of convictions) underlying each of the Gospels from which these passages are taken. [The same issue contains a response to Patte by B. B. Scott (pp. 117-124).]—D.J.H.

940. [Mk 10:13-16] V. K. ROBBINS, "Pronouncement Stories and Jesus' Blessing of the Children: A Rhetorical Approach," *Semeia* 29 ('83) 43-74.

(1) Aelius Theon's presentation of condensed and expanded chreiai about Epameinondas (*Pro-gymnasmata* 213, 14-214, 4) indicates that the compositional techniques in the pronouncement stories in the Synoptic Gospels were remarkably similar to those employed in expanded chreiai. (2) The chreia about children belonging to the kingdom in Mk 10:13-16; Mt 19:13-15 involves a mixture of word and action, whereas Lk 18:15-17 is a sayings chreia without pointed action. (3) Underlying the mixed chreia about children and greatness in Lk 9:46-48; Mk 9:33-37; Mt 18:1-5 was an action chreia that did not mention the kingdom of God. (4) The series of short chreiai in Jn 3:1-21 and *Gospel of Thomas* 22 exhibits a compositional procedure similar to that evident in Xenophon's *Memorabilia* 3.9.14-15. [The same issue includes responses to Robbins by R. F. Hock (pp. 97-101), R. C. Tannehill (pp. 103-107), and L. H. Silberman (pp. 109-115).]—D.J.H.

941. [Mk 12:1-12] C. A. EVANS, "On the Vineyard Parables of Isaiah 5 and Mark 12," *BibZeit* 28 (1, '84) 82-86.

After the Babylonian exile and during the emergence of the targumic traditions, Isa 5:1-7 was understood as a prediction of the Temple's destruction (see *I Enoch* 89:56, 66-67, 73). This association explains the presence of the "rejected stone" saying in Mk 12:10-11. Mark's version of the vineyard parable not only paralleled the form and function of Isaiah's juridical parable, but also captured the essence of the OT prophetic critique against unwarranted assumptions about God's grace and election.—D.J.H.

942. J. KALLIKUZHUPPIL, "The Glorification of the Suffering Church (Mk 13:1-37)," *Bible-bhashyam* 9 (4, '83) 247-257.

The theme of the glorification of the suffering church appears in three sections of Jesus' eschatological discourse in Mk 13:1-37: the cost of being a disciple of Jesus (vv. 9-13), the glorification of the persecuted community (vv. 24-27), and Jesus' exhortation to watchfulness (vv. 32-37).—D.J.H.

943. M. VELLANICKAL, "The Passion Narrative in the Gospel of Mark (Mk 14:1-15:47)," *Biblebhashyam* 9 (4, '83) 258-278.

After introductory observations about the relation between OT prophecy and historical events in the Markan passion narrative, the article discusses each pericope in Mk 14:1-15:47 according to the following general outline: the preludes to the passion (14:1-42), the arrest of Jesus (14:43-52), the Jewish trial (14:53-15:1), the Roman trial (15:2-20a), the execution (15:20b-41), and the burial (15:42-47).—D.J.H.

944. C.-P. MÄRZ, "Zur Traditionsgeschichte von Mk 14,3-9 und Parallelen," *StudNTUmwelt* 6-7 ('81-'82) 89-112.

Since the story of the anointing of Jesus (Mk 14:3-9) has been a test case for tradition criticism, it is investigated and compared with its parallels in Lk 7:36-50 and Jn 12:1-8. The Lukan version appears to be earlier than the Johannine, because the Fourth Evangelist (1) made a more vivid reference to the passion; (2) associated the story of the anointing with the tradition corresponding to Lk 10:38-42, taking the motif of foot anointing from the tradition corresponding to Lk 7:36-50; and (3) interpreted the anointing and Jesus' entrance into Jerusalem as effects of the raising of Lazarus.—M.A.V.

Mk 14:12, § 28-920.

945. M. WOJCIECHOWSKI, "Le naziréat et la Passion (Mc 14,25a; 15,23)," *Biblica* 65 (1, '84) 94-96.

Jesus' refusal of wine mingled with myrrh (Mk 15:23) should be interpreted in light of his announcement that he would not drink of the fruit of the vine (Mk 14:25a)—an allusion to his vow as a Nazirite (see Num 6:2-8; Judg 13:7, 14). By his symbolic action in refusing the wine, Jesus revealed himself as the holy one of God (see Num 6:5, 8, 11-12) and thus entered into his passion.—D.J.H.

946. [Mk 14:51-52] L. MONLOUBOU, "L'étonnant destin d'un personnage évangélique," *Chronique. SuppBullLitEccl* [Toulouse] (1, '84) 25-28.

This survey of attempts at identifying the young man described in Mk 14:51-52 summarizes the views of modern scholars and their predecessors, concluding that the flight of the anonymous young man was part of the general abandonment of Jesus in his passion and death.—D.J.H.

Mk 15:23, § 28-945.

947. [Mk 16:5] E. LAVERDIERE, "Robed in Radiant White," *Emmanuel* [New York] 90 (3, '84) 138-142.

The references to clothing in Mk reflect the cultural assumption that clothing expresses a

person's identity. The young man robed in radiant white (Mk 16:5) is the baptized Christian whose person reflects the brilliance of the transfigured Lord.—D.J.H.

Luke

948. S. ARAI, "Individual- und Gemeindeethik bei Lukas," *AnnJapanBibInst* 9 ('83) 88-127.

Although Lk-Acts as a whole displays a negative attitude toward riches, there is a significant difference between the two volumes: Lk makes the renunciation of all possessions a duty, whereas Acts demands the renunciation of dependence on wealth and encourages the sharing of goods. This difference reflects Luke's distinction between the time of Jesus and the time of the church, as well as the social conditions of his own church. Thus Luke's individual ethical teaching does not contradict his communal ethical teaching.—D.J.H.

949. D. B. KRAYBILL AND D. M. SWEETLAND, "Possessions in Luke-Acts: A Sociological Perspective," *PerspRelStud* 10 (3, '83) 215-239.

The difference in economic perspective between Lk and Acts reflects the fact that the two volumes represent different stages in the career of a social movement. Luke's Gospel provides glimpses of the rudimentary and enthusiastic phase of the Jesus movement through its demands for separation from possessions and its emphasis on the closeness of the poor to God. The social organization emerging in Acts was related to a secondary stage of institutionalization, in which the emphasis was on sharing possessions. Luke wanted to leave the past as past (Lk) and to present a new model (Acts) for dealing with possessions.—D.J.H.

Lk, §§ 28-846, 906, 1005, 1007.

Lk 1-2, § 28-911.

950. E. GÜTTGEMANNS, "In welchem Sinne ist Lukas 'Historiker'? Die Beziehungen von Luk 1, 1-4 und Papias zur antiken Rhetorik," *LingBib* 54 ('83) 9-26.

Lk 1:1-4 contains at least five technical terms (*diēgēsis*, *epicheirein*, *anataxasthai*, *parēkolouthēkoti*, *kathexēs*) used by rhetorical theorists in antiquity in connection with their ideal of writing plausible history. Similar terms were employed by Papias to describe how Mark wrote his Gospel.—D.J.H.

951. [Lk 1:1-4] F. MUSSNER, "Die Gemeinde des Lukasprologs," *StudNTUmwelt* 6-7 ('81-'82) 113-130.

This examination of Lk 1:1-4 attempts to describe the situation and problems of the community addressed by the Evangelist. Drawing on communications theory and hermeneutical considerations, the article points out that the community had been instructed about the life of Jesus but had since weakened in its belief because of the lack of witnesses to Jesus' life. Thus it stood in need of the reassurance that Luke could offer. Luke wrote in order to reestablish the community's unity in faith and hope, and to help regenerate its communal identity.—M.A.V.

952. [Lk 1:26-38] E. LAVERDIERE, "Be it done to me," *Emmanuel* [New York] 90 (4, '84) 184-190, 196.

The annunciation scene in Lk 1:26-38 concerns Mary's motherhood, its mysterious origin in the life of the Holy Spirit, and Mary's openness to the Spirit's creative energy. When read in the

light of Lk 8:19-21 and Acts 1:14, the annunciation scene functions as Luke's first major statement on the nature of the Christian life and challenge.—D.J.H.

953. N. LEMMO, "Maria, 'Figlia di Sion', a partire da Lc 1, 26-38. Bilancio esegetico dal 1939 al 1982," *Marianum* 45 (1-2, '83) 175-258.

The first part of this survey of scholarship on Mary as the "daughter of Zion" in Lk 1:26-38 discusses pioneering exegetical contributions made between 1939 and 1962 by S. Lyonnet, H. Sahlin, A. G. Hebert, J.-P. Audet, R. Laurentin, and H. Cazelles. Then it reviews popularizing works on the topic written between 1962 and 1970 by M. Thurian, P. Benoit, O. da Spinetoli, P. Zobel and M. Caplain, H. Roux, A. Kniazeff, L. Deiss, and E. G. Mori. Finally, it considers the new arguments raised between 1971 and 1982 by B. Rigaux, A. Feuillet, J. McHugh, R. E. Brown, the authors of *Mary in the New Testament* (1978), A. Serra, K. Stock, and S. Zedda. Also included are an appendix on Mary as the daughter of Zion at Vatican II and a synthesis of the principal currents of interpretation.—D.J.H.

954. [Lk 1:26-38] A. SERRA, "'Esulta, Figlia di Sion!' Principali riletture di Zc 2, 14-15 e 9, 9a-c nel Giudaismo antico e nel Cristianesimo del I-II secolo," *Marianum* 45 (1-2, '83) 9-54.

As background to the debate about whether Mary was portrayed as the "daughter of Zion" in Lk 1:26-38, this article first discusses the interpretations of Zech 2:14-15 (English text, 2:10-11); 9:9 (see Zeph 3:14-17; Joel 2:21-27) in intertestamental and rabbinic literature. Then it investigates how these OT texts were understood in the NT and other early Christian writings, concluding that Luke (and other early Christians) viewed Mary as the ideal incarnation of the daughter of Zion, in whom the vocation of Zion-Jerusalem and of all Israel came to maturity in an exemplary way.—D.J.H.

955. K. STOCK, "La vocazione di Maria: Lc 1, 26-38," *Marianum* 45 (1-2, '83) 94-126.

The Italian version of an article published in German in *Biblica* [§ 25-889].—D.J.H.

956. [Lk 1:46] A. VALENTINI, "La controversia circa l'attribuzione del Magnificat," *Marianum* 45 (1-2, '83) 55-93.

The controversy about whether Lk 1:46 attributed the Magnificat to Mary or Elizabeth is reviewed under the following headings: A. Loisy and the beginnings of the controversy, from A. von Harnack to F. Spitta, the position of P. Ladeuze, the controversy in Anglo-Saxon quarters, the 1912 decree of the Pontifical Biblical Commission, and the continuing discussion by T. Zahn and subsequent scholars. The survey concludes that *kai eipen Mariam* should be retained as the original wording of Lk 1:46.—D.J.H.

957. G. BELLIA, "'Confrontando nel suo cuore'. Custodia sapienziale di Maria in Lc. 2,19b," *BibOr* 25 (4, '83) 215-228.

The first part of this investigation of the word *symbolousa* in Lk 2:19b outlines the interpretations proposed by W. C. van Unnik, B. F. Meyer, F. Neirynck, L. Legrand, A. Feuillet, and A. Serra. The second part proposes the sapiential tradition as the proper background of Mary's activity.—D.J.H.

958. [Lk 4:16-30] S. P. KEALY, "A Jubilee Spirituality," *DocLife* 33 (10, '83) 584-592.

The Jubilee according to the OT (see Deut 15:1-11; Lev 25:8-55) was an invitation to freedom,

joy, honesty and justice, remission of debts, and redistribution of wealth. The Jubilee text from Isa 61:1-2, quoted in Lk 4:18-19, illustrates what holiness in action meant for Jesus. Lk 4:16-30 (especially vv. 28-29) connected Jesus' Jubilee proclamation with his crucifixion.—D.J.H.

959. J. L. NOLLAND, "Words of Grace (Luke 4,22)," *Biblica* 65 (1, '84) 44-60.

The mention of *charis* in the phrase *tois logois tēs charitos* in Lk 4:22 was Luke's explanation to his readers. Precisely because Jesus' words were *tēs charitos*, they had their impact; the presence of *charis* gave the words their tangible effect. The use of *charis* to define divine influence as a quasi-substantial power was quite natural for Luke.—D.J.H.

Lk 4:38-39, § 28-932.

960. M. THEOBALD, "Die Anfänge der Kirche. Zur Struktur von Lk. 5.1-6.19," *NTStud* 30 (1, '84) 91-108.

The seven pericopes in Lk 5:1-6:19 are arranged in the following interconnecting sequence: general scene and call (5:1-11), two miracle stories (5:12-16; 5:17-26), the central meal scene with the preceding call (5:27-39), two Sabbath stories (6:1-5; 6:6-11), and call and general scene (6:12-19). Luke's redactional achievement in producing this arrangement is highlighted by comparison with the corresponding Markan material. The action sequence of Lk 5:1-6:19 and its internal organization indicate that Luke was trying to portray the beginnings and early development of the church.—D.J.H.

Lk 5:33-39, § 28-933.

961. T. L. BRODIE, "Luke 7,36-50 as an Internalization of 2 Kings 4,1-37: A Study in Luke's Use of Rhetorical Imitation," *Biblica* 64 (4, '83) 457-485.

Luke's account of Jesus' forgiving the sinful woman (Lk 7:36-50) was modeled on the Septuagint narrative of Elisha's dealing with the indebted woman (2 Kgs 4:1-7) and the Shunammite woman who received the gift of her son's life (2 Kgs 4:8-37). Unlike the OT text with its apparent emphasis on external gifts, Luke stressed gifts that are primarily internal—freedom from moral debt, and the granting of spiritual life. The Evangelist used the commonly accepted Hellenistic practice of rhetorical imitation (including the techniques of internalization, fusion, and compression) to synthesize, clarify, and Christianize the OT passage.—D.J.H.

Lk 7:36-50, § 28-944.

962. D. P. MOESSNER, "Luke 9:1-50: Luke's Preview of the Journey of the Prophet Like Moses of Deuteronomy," *JournBibLit* 102 (4, '83) 575-605.

In Lk 9:1-50, Luke provided a "window preview" of the journey that follows in 9:51-19:44. Through this lens the reader is able to focus the lights and shadows of the winding contour ahead as that of the journey of the prophet Jesus, whose calling and fate both recapitulate and consummate the career of Moses in the book of Deuteronomy. Jesus is portrayed as the prophet like Moses (see Deut 18:15-19) in a new exodus, leading the *laos* to a land freed from the bondage of a stubborn, rebellious heart. In a tightly knit progression of audience and scenery, Luke presented the transfiguration (9:28-36) at the apex of the Moses-Deuteronomy typology in 9:1-50.—D.J.H.

963. S. H. RINGE, "Luke 9:28-36: The Beginning of an Exodus," *Semeia* 28 ('83) 83-99.

In his account of the transfiguration (Lk 9:28-36), Luke referred to Jesus' *exodos* (v. 31) to be

completed or fulfilled in Jerusalem, thus placing it in line with the paradigmatic event of Israel's liberation. After identifying some issues of feminist hermeneutics, the article gives an exegesis of Lk 9:28-36 (see Mt 17:1-8; Mk 9:2-8), reflects on the passage's implications for understanding Lukan Christology, and responds to the passage from the perspective of feminist liberation theology.—D.J.H.

Lk 9:46-48, § 28-940.

Lk 11:14-26, § 28-934.

964. D. M. SWEETLAND, "Discipleship and Persecution: A Study of Luke 12:1-12," *Biblica* 65 (1, '84) 61-80.

Redactional analysis of Lk 12:1-12 supports the position that the Gospel was composed in and for a time of persecution. In terms of language and style, Lk 12:1-12 is from the same hand as the rest of the Gospel. Luke was responsible for the present location and form of the passage, addressed readers who were under the threat of persecution, and sought to reassure them that God would not forget steadfastness in the face of persecution (see vv. 11-12).—D.J.H.

Lk 12:23-31, § 28-917.

965. R. MEYNET, "Deux paraboles parallèles. Analyse 'rhétorique' de Luc 15, 1-32," *Annales de Philosophie* [Beirut] 2 ('81) 89-105.

After outlining the narrative in Lk 15:11-32 and explaining the rules of Hebrew rhetoric (parallelism, chiasm, inclusion), the article discusses the double parable in Lk 15:1-10 in light of these rhetorical practices and shows how appreciation of them can illuminate the meaning of the text. Then it provides a rhetorical analysis of the parable of the prodigal son (Lk 15:11-32) with particular attention to the chiasmic structures within the parable's two parts, the center of the text (v. 22), and the parallelism between the two parts; it concludes with observations on the meaning of the parable.—D.J.H.

966. R. HOPPE, "Gleichnis und Situation. Zu den Gleichnissen vom guten Vater (Lk 15,11-32) und gütigen Hausherrn (Mt 20,1-15)," *BibZeit* 28 (1, '84) 1-21.

The parables of the good father (Lk 15:11-32) and the generous householder (Mt 20:1-15) not only show surprising similarities in many details but also stand together at the center of Jesus' preaching. The life setting of these two parables was not Jesus' justification of himself vis-à-vis the leaders of Israel, but rather his public appeal to his hearers to affirm his person and message about God's coming and to live out this affirmation. Response to Jesus' appeal would determine their participation in the "joy of the Father" in the eschatological reign of God.—D.J.H.

Lk 16:9-13, § 28-916.

967. H. PAULSEN, "Die Witwe und der Richter (Lk 18,1-8)," *TheolGlaub* 74 (1, '84) 13-39.

Stripping a parable of its imagistic features in an effort to isolate a kernel of meaning is a violation of the very nature of parables. A parable's illustrative components and metaphors are integral features that, in their total variety, constitute the meaning of the whole and suggest various applications in the ongoing experience of humanity. The creative possibility of parabolic utterance is exhibited in the history of tradition reflected in Lk 18:1-8. Redactional study indicates that this

parable, originally circumscribed by vv. 2-5, was joined with the pre-Lukan addition of vv. 6-8a. Luke added vv. 1 and 8b to connect the parable with the thought in 17:22-37 and 18:9-14.—F.W.D.

968. J. B. CORTÉS, "The Greek Text of Luke 18:14a: A Contribution to the Method of Reasoned Eclecticism," *CathBibQuart* 46 (2, '84) 255-273.

The reading *ē gar ekeinos* ("but certainly not the other," or better, "were you perhaps thinking of the former?") in Lk 18:14a is most likely original. Although on the surface its meaning seems erroneous, on further consideration it makes excellent sense. It is found in thousands of manuscripts with wide geographical distribution. Moreover, *ē gar ekeinos* appears to be the reading from which all other variants in the verse derived.—D.J.H.

Lk 18:15-17, §§ 28-938-940.

Lk 22:7, § 28-920.

969. [Lk 22:69] D. FLUSSER, "At the Right Hand of the Power," *Immanuel* 14 ('82) 42-46.

Jesus' answer to the high priest in Lk 22:69 reflects the interpretation of Isa 9:5 preserved in 1QH 3:10, according to which *pl' yw's l gbwr* was taken to mean "wonderful counselor with his might (or power)." The Messiah, who is God's wonderful counselor, will be with God at his right hand.—D.J.H.

Lk 24:12, § 28-1000.

John

970. S. AGOURIDIS, "Hē theologia tēs koinotētas Iōannē tou Baptistē san paragontas diamorphōsēs tēs Christologias sto Tetarto Euangelio" [The Theology of the Community of John the Baptist as a Factor in the Development of Christology in the Fourth Gospel], *DeltBibMel* 12 ('83) 15-23.

The influence of his disciples' views regarding John the Baptist on the Christology of the Fourth Gospel is greater than many modern commentators have thought. Significant terms and titles in Jn 1-3 such as "life," "light," "Lamb of God," "he who comes from above," and "revealer of God's 'glory,'" which are now part of the high Johannine Christology, were first applied to John the Baptist by his disciples.—Th.S.

971. G. DIP RAMÉ, "Metodología del Evangelio de Juan," *Ephemerides Mexicanae* [Mexico City] 1 (2, '83) 25-47.

After reviewing textual problems related to the order of material in the Fourth Gospel, the article sketches the history of Johannine exegesis (prestructuralist vision, modern structuralism) and discusses various approaches to determining the literary structure of the Gospel. Inspired by the OT ideas of wisdom, creation, and exodus, the Evangelist presented the Prologue (1:1-18), the story of the preparatory week (1:19-51), and the account of the "day of the Messiah" replacing the old ritual with its six days (2:1-12:50). Then he described the "hour" of Jesus, ending on the sixth day, which consisted of the supper (13:1-17:26) and the cross (18:1-19:42), followed by the first day of the new creation as an epilogue (20:1-21:25).—D.J.H.

972. J. A. DU RAND, "Die Evangelie van Johannes as getuigende vertelling" [The Gospel of John as Witnessing Narrative], *NedGerefTeolTyd* 24 (4, '83) 383-397.

Employing a combination of redaction criticism, structural analysis, and narrative techniques, the article concludes that the Fourth Gospel is best understood as a witnessing narrative. The first part (1:1-51) contains the essentials of Jesus' identity and provides the key to understanding the rest of the Gospel. In the middle section (2:1-17:26), the narrative is developed by relating Jesus' public and private ministries. In the conclusion (18:1-21:25), the main character dies as a result of the antagonism of his opponents but also as a deliberate act in fulfillment of his divine calling.—B.C.L.

973. Y. IBUKI, "Viele glaubten an ihn—Auseinandersetzung mit dem Glauben im Johannes-evangelium," *AnnJapanBibInst* 9 ('83) 128-183.

The many texts in the Fourth Gospel in which *pisteuein* describes a merely apparent and in-authentic faith in Jesus (see Jn 2:23-24; 4:39; 7:31; 8:30; 10:42; 11:45; 12:11; 12:42) engender in the reader a mistrust of the term. Investigation of apparent faith and "sign" faith (see 4:48; 6:26) in the Gospel highlights the idea that genuine faith is God's work and gift. The Johannine use of *pisteuein* may reflect problems arising from the increasing institutionalization of the church and of faith.—D.J.H.

974. E. LIEBERT, "That You May Believe: The Fourth Gospel and Structural Developmental Theory," *BibTheolBull* 14 (2, '84) 67-73.

The Fourth Gospel's treatment of belief shows striking similarities to the psychological theories advanced by the structural developmentalists (J. Piaget, L. Kohlberg, W. Perry, J. Loevinger, J. Fowler). The Fourth Gospel challenges its readers to believe as deeply as it does, at least partly because it reflects the developmental structures by which we all come to know, believe, and act. The Gospel illustrates that insight by itself is insufficient to bring about a total transformation of actions; it insists that belief is a movement in sometimes painful increments toward a particular kind of understanding-response.—D.J.H.

975r. J. MATEOS AND J. BARRETO, *El Evangelio de Juan* [NTA 25, p. 88].

(1) O. DA SPINETOLI, "Il commento di Mateos-Barreto al IV Vangelo: invito a ripensare i dati mariologici tradizionali," *Marianum* 45 (1-2, '83) 261-271.—After outlining the approach taken to the Fourth Gospel in the commentary, the article focuses on its interpretations of the scenes at Cana (2:1-12) and Calvary (19:25-27), with particular attention to Mary's symbolic function as representative of Israel. (2) V. PASQUETTO, "Il commento al Vangelo di Giovanni di J. Mateos e J. Barreto. A mezza strada fra esegesi e arbitrarietà," *Marianum* 45 (1-2, '83) 272-296.—This article describes the general orientation of the authors toward the Fourth Gospel, gives a critical analysis of their new proposal regarding the Gospel's structure, and makes observations on the exegesis of particular passages (Jn 1:1-18; 2:1-11 and other Marian texts; the "Son of Man" formula; 6:1-71; 13:1-17:26; the "syntheses").—D.J.H.

976. J. MUDDIMAN, "John's Use of Matthew. A British Exponent of the Theory," *EphTheolLov* 59 (4, '83) 333-337.

A. M. Farrer was convinced that the author of the Fourth Gospel stretched the Jerusalem episodes from Mt 21-28 over the whole of his Gospel (see Jn 2:13-25; 5:2-9; 7:1-52; 8:12-10:42; 11:1-20:31 [21:1-25]) and used some Matthean material set in Galilee in Jn 1:43-2:12; 4:46-54; 6:1-21, 66-71. John's use of Mt suggests that chaps. 5 and 6 in Jn were reversed by a redactor

or scribe to conform more closely to the Matthean order of the incidents (see Mt 8:5-13; 9:1-18; 14:13-21).—D.J.H.

977. F. NEIRYNCK, "De semeia-bron in het vierde evangelie. Kritiek van een hypothese" [The Semeia-Source in the Fourth Gospel. Criticism of a Hypothesis], *Academiae Analecta* [Brussels] 45 (1, '83) 1-28.

First, five arguments for the "classical" *sēmeia*-source in the Fourth Gospel are presented: the counting of the signs in 2:11 and 4:54 (and 21:14), the source's ending in 20:30-31, the style of the source, the "form" of the signs, and their Christology. Then mention is made of the alternative (short) signs-source—the three signs in chaps. 2, 4, and 21. The critical discussion concentrates on the first two arguments; it offers detailed studies of 21:14 (*touto . . . triton* as an adverbial expression written by John himself), 4:54 ("for the second time Jesus did a sign"), 2:11 (*archē* as "type" or "prefiguration" rather than "first"), and 20:30-31 (*sēmeia* in a somewhat broader sense including the appearances of the risen Lord, with these verses integrated into John's nuanced view of faith and miracle). Nothing in Jn suggests the beginning of an enumeration of signs to be completed in the seven signs of the classical *sēmeia*-source, nor can 21:14 be used to point to a "third" sign in Galilee, as suggested in the alternative hypothesis.—J.L.

- 978r. F. NEIRYNCK, *Jean et les Synoptiques* [NTA 26, p. 86; § 26-897r].

R. ROBERT, "Un examen critique de l'exégèse de M.-É. Boismard," *RevThom* 83 (4, '83) 625-638.—Neirynck and his co-workers argue that Boismard's hypothesis of several redactional levels in the Fourth Gospel is not convincing, and that John can be considered as the Gospel's only redactor. Their conclusion undermines Boismard's commentary and even affects the method used in preparing the synopsis. The first part of this article describes in detail the various sections of Neirynck's critical examination of Boismard and A. Lamouille's commentary on Jn [NTA 22, p. 210]. The second part calls the critique "efficacious" and notes some methodological problems raised by it.—D.J.H.

979. J. F. O'GRADY, "The Human Jesus in the Fourth Gospel," *BibTheolBull* 14 (2, '84) 63-66.

Although the Fourth Gospel presents a high Christology, it also portrays a very human Jesus. The accent on Jesus' humanity is evident in the references to his human origins, in the descriptions of his friends and his needs, and even in the use of christological titles (Logos, Son of Man, Son of God and Son, *egō eimi*, Christ).—D.J.H.

980. P. POKORNÝ, "Der irdische Jesus im Johannesevangelium," *NTStud* 30 (2, '84) 217-228.

The christological tendency described customarily as "spiritual," but termed "docetic" by E. Käsemann, is present in all parts and at all levels of the Fourth Gospel. This spiritual tendency, which was interpreted positively (though one-sidedly) by the gnostics, is modified in the Fourth Gospel passages that insist on identifying the concrete, human Jesus of Nazareth as the Son of God.—D.J.H.

981. G. REIM, "Jesus as God in the Fourth Gospel: the Old Testament Background," *NTStud* 30 (1, '84) 158-160.

The confession of Jesus as God in the Fourth Gospel (see Jn 1:1, 18; 20:28) stemmed from a pre-Christian messianic understanding of Psalm 45. In accordance with their Logos concept, the Johannine circles translated 'ēlohîm and 'ēlohêka in Ps 45:7-8 as "God to whom God speaks." The

designation of the Messiah and Logos Jesus as God was an exegetical necessity in Johannine circles, as it was also in Heb 1:8-9.—D.J.H.

982. J. R. SCHMITZ, "Women in John's Gospel," *Emmanuel* [New York] 90 (4, '84) 191-196.

Mary the mother of Jesus, the Samaritan woman, Martha, and Mary Magdalene play significant roles in the Fourth Gospel. The portrayal of these characters indicates that women made important contributions in the Johannine community.—D.J.H.

983. [Jn 1:1-18] G. NEYRAND, "Le sens de 'logos' dans le prologue de Jean. Un essai," *NouvRev Théol* 106 (1, '84) 59-71.

The Prologue of the Fourth Gospel used the word *logos* to portray Jesus as the revealer of God. From the very first verse it spoke of the incarnate Jesus, not an eternal Logos. This interpretation is consistent not only with the function of Jn 1:1-18 as an overture and the importance of revelation throughout the Gospel, but also with the exegesis of Jn 1:1, 3, 10, 14.—D.J.H.

984. I. DE LA POTTERIE, "Il parto verginale del Verbo incarnato: 'Non ex sanguinibus . . . , sed ex Deo natus est' (Gv. 1, 13)," *Marianum* 45 (1-2, '83) 127-174.

Despite the objections raised by A. Vicent Cernuda against the temporal interpretation [see §§ 28-155, 556], the phrase *ek theou egennēthē* in Jn 1:13 must refer to the historical event of Jesus' birth. The understanding of *ouk ex haimatōn* as an allusion to the virginal character of Jesus' birth can be established on the basis of patristic evidence, the context in Jn 1:11-14, and the parallel passage in Lk 1:34-35.—D.J.H.

985. [Jn 1:14] D. COFFEY, "The Pre-Existent and Incarnate Word," *Faith and Culture* [Sydney] 8 ('83) 62-76.

The "incarnation" of the man Jesus, according to Jn 1:14, was the alteration of state or dignity that took place when he exchanged a glorious mode of existence with God in heaven for the lowly mode of human existence in the world. John went beyond Paul's idea of Jesus as the first work of God's creation by presenting Jesus as existing with God from eternity. He also took the step of identifying Jesus with divine Wisdom as understood in the Alexandrian-Jewish tradition.—D.J.H.

986. H. MOWVLEY, "John 1:14-18 in the light of Exodus 33:7-34:35," *ExpTimes* 95 (5, '84) 135-137.

There are far too many echoes of Exod 33:7-34:35 in Jn 1:14-18 for them to be regarded as mere coincidences. Like the OT tent of meeting (or witness), the frail human Jesus was the locus where people could meet with God and hear his word, because Jesus is the Word made flesh.—D.J.H.

Jn 1:32, § 28-918.

987. F. MANNS, "Traditions targumiques en Jean 2, 1-11," *Marianum* 45 (1-2, '83) 297-305.

The allusions to Jesus' death and resurrection in Jn 2:1-11 ("the third day" in v. 1, "my hour" in v. 4) may reflect the Jewish tradition that associated the gift of the Law with Israel's death and resurrection (see *Targum of Psalms* 68:9-10 and related rabbinic texts).—D.J.H.

Jn 3:1-21, §§ 28-938-940.

988. [Jn 3:31-36] W. R. G. LOADER, "The Central Structure of Johannine Christology," *NTStud* 30 (2, '84) 188-216.

The central structure of Johannine Christology is given in Jn 3:31-36: Jesus is the Son of God the Father; the Son comes from and returns to the Father; the Father has sent the Son; the Father has given all things into the Son's hands; and the Son has made the Father known. This structure integrates all the other christological motifs, including the Son of Man cluster (which validates the revelation model). There is an astonishing similarity between the central structure of Johannine Christology and the commissioning material in Q (see Mt 11:27; Lk 10:22).—D.J.H.

989. M. ROBERGE, "La composition de Jean 6, 22-59 dans l'exégèse récente," *LavThéolPhil* 40 (1, '84) 91-123.

This guide to scholarly literature on the structure of the bread-of-life discourse in Jn 6:22-59 [see § 27-580] uses the following general classifications: thematic divisions, divisions according to formal criteria, divisions according to formal and thematic criteria, divisions according to literary strata, and divisions according to the principles of structural analysis. Studies such as that by L. Schenke [§ 25-144], which utilize both formal and thematic criteria, seem to be the most satisfactory.—D.J.H.

990. K. P. M. KUZENZAMA, "Une discussion sur les 'oeuvres'. Approche exégétique de Jn 6,26-30," *RevAfricThéol* 7 (14, '83) 165-179.

After situating Jn 6:26-30 in the context of Jn 6:1-25 and 6:31-35/48-51b, the article gives an exegetical analysis of each verse and concludes with remarks on the text's importance for the Johannine theme of "work," the literary relationship between vv. 26-27 and 28-30, the logical progression of the verses, and the underlying opposition between works and faith.—D.J.H.

991. U. C. VON WAHLDE, "Wiederaufnahme as a Marker of Redaction in Jn 6,51-58," *Biblica* 64 (4, '83) 542-549.

When viewed in light of the criteria proposed for identifying repetition and resumption as a redactional marker [§ 21-437], Jn 6:51-58 appears to be an addition made by a redactor. Verses 49-50 comprised the original ending of the discourse on the bread of life, and v. 58 was the second finale, necessitated by the addition of vv. 51-57. The material in between was the "sacramental addition." Compared with other cases of repetitive resumption in the Fourth Gospel, this instance is more complex since it involved two repetitions (vv. 51ab, 58).—D.J.H.

992. M. JENNY, "‘. . . lass uns im Finstern tapen nicht’. Überlegungen zur Übersetzung von Johannes 8,12," *Kirchenblatt für die reformierte Schweiz* [Basel] 140 (5, '84) 79-80.

The phrase *ou mē peripatēsē en tē skotiā* in Jn 8:12 is best translated as "will not grope in the darkness," for it is impossible to "walk about" under such conditions.—D.J.H.

993. [Jn 9] P. J. RIGA, "The Man Born Blind," *BibToday* 22 (3, '84) 168-173.

Jesus' opening the eyes of the blind man according to Jn 9:1-41 is a symbolic narration of the journey of faith to Christ as the light of the world. The religious leaders who should see because of the Law and the Scriptures reject the light, whereas the man born blind receives the light and sees physically and spiritually.—D.J.H.

994. G. LOHFINK, “‘Wenn wir ihn so weitermachen lassen . . . ’ (Joh 11,45-53),” *Orientierung* [Zurich] 48 (6, '84) 62-63.

Jn 11:45-53 connects faith in Jesus (v. 45) with the threat to the ruling class's social construction of reality (vv. 47-52). Jesus' death made possible the gathering of the true Israel of God, and falsified the construction of reality represented by Caiaphas.—D.J.H.

Jn 12:1-8, § 28-944.

995. [Jn 13-16] F. MANNS, “Le Paraclete dans l'Évangile de Jean,” *StudBibFrancLibAnn* 33 ('83) 99-152.

After reviewing scholarship on the Paraclete in the Fourth Gospel, the article discusses the literary structures and techniques discernible in Jesus' farewell discourses in Jn 13-16, gives a literary analysis of the Paraclete passages (Jn 14:16-17; 14:25-26; 15:26-27; 16:7-15), investigates the Jewish background of the term “Paraclete” in the rabbinic use of the words *pěraqḷîṭ* and *sēnêgôr* to refer to a defense attorney, and situates the Paraclete passages in the context of the Johannine community's conflict with the “world.”—D.J.H.

996. [Jn 15:25] R. SCHWAGER, “Haine sans raison. La perspective de René Girard,” *Christus* [Paris] 31 (121, '84) 118-126.

After tracing the theme of “hatred without reason” (see Jn 15:25) in the Fourth Gospel, the article discusses gratuitous hatred and the structures of the world, the reason for hatred without reason, and Jesus as mediator and the Holy Spirit. At various points in the presentation, the perspectives given by Johannine passages and other biblical writings are compared with elements from R. Girard's theory about the origin and nature of violence.—D.J.H.

997. J. SUGGIT, “John XVII. 17: *HO LOGOS HO SOS ALĒTHEIA ESTIN*,” *JournTheolStud* 35 (1, '84) 104-117.

John's use of *logos* as a title for Jesus (see 17:17; 1:1-18) was connected with, or due to, his idea that the Torah found its full expression and meaning in Jesus. There is much to suggest that John wrote against the background of the meditation on the Torah in Psalm 119, and referred such language to Jesus as the true Word and true Torah. This interpretation is confirmed by Melito of Sardis and other early Christian writers.—D.J.H.

998. A. CHARBONNEAU, “L'interrogatoire de Jésus, d'après la facture interne de Jn 18, 12-27,” *SciEsp* 35 (2, '83) 191-210.

After discussing some exegetical problems in Jn 18:12-27, this study considers the passage's many parallels with Jn 18:1-11 [see § 27-588], its concentric structure (A—vv. 12-14, B—vv. 15-18, C—vv. 19-24, B'—v. 25, A'—vv. 26-27), three major perspectives (violence, breach of unity, defeat), and thematic development. John portrayed the interrogation of Jesus not as a defeat but rather as a prelude to glory (see Jn 12:24).—D.J.H.

999. I. DE LA POTTERIE, “Genèse de la Foi Pascale d'après Jn. 20,” *NTStud* 30 (1, '84) 26-49.

Jn 20:1-29 contains four episodes arranged according to an ABB'A' pattern: the two disciples at the tomb (vv. 1-10), Jesus' appearance to Mary Magdalene (vv. 11-18), his appearance to the disciples (vv. 19-25), and his appearance in the presence of Thomas (vv. 26-29). The four episodes trace the genesis and growth of Easter faith among Jesus' disciples. The final section (vv. 30-31) extends the possibility of Easter faith to the readers of the Gospel.—D.J.H.

1000. [Jn 20:1-18] F. NEIRYNCK, "John and the Synoptics: the Empty Tomb Stories," *NTStud* 30 (2, '84) 161-187.

The influence of the Synoptic empty-tomb stories on Jn 20:1-18 surpassed the limits of modern theories about interpolations. Indeed, the influence of Lk 24:12 and Mt 28:9-10 was determinative for the whole composition of Jn 20:1-18. The Johannine writer who depended on the Synoptic Gospels was none other than the Evangelist.—D.J.H.

1001. F. GNIDOVEC, "'Introivit . . . et vidit et credidit' (Jn 20,8)," *EstBíb* 41 (1-2, '83) 137-155.

According to Jn 20:4-8, Peter and the "other disciple" saw the linen cloths lying where Jesus' body had been and the napkin wrapped up separately where Jesus' head had been. John recognized the undisturbed disposition of the burial garments as a positive sign of Jesus' miraculous resurrection, and so he believed.—D.J.H.

1002. [Jn 20:24-29] A. HILHORST, "The Wounds of the Risen Jesus," *EstBíb* 41 (1-2, '83) 165-167.

The description of Jesus as still bearing the marks of his crucifixion in Jn 20:24-29 (see Jn 20:20; Lk 24:39-40) reflects the Greco-Roman idea that those who had died a violent death retained the wounds through which they died.—D.J.H.

1003. [Jn 20:28] T. RADCLIFFE, "'My Lord and my God': The locus of confession," *NewBlackfr* 65 (764, '84) 52-62.

Paul did not call Jesus "God," because his church did not provide a context in which that claim could have been made. But John wrote on the other side of the break with Judaism, the expulsion of Christians from the synagogues, and the emergence of Christianity as a new religion with clear boundaries. This ecclesial transformation made possible (but did not demand) Thomas' confession before Jesus, "My Lord and my God" (Jn 20:28; see 1:1).—D.J.H.

1004. B. GRIGSBY, "Gematria and John 21:11—Another Look at Ezekiel 47:10," *ExpTimes* 95 (6, '84) 177-178.

By recording the number of fishes as 153 in Jn 21:11, the Evangelist intended to recall the fishing villages of En-gedi and En-eglaim mentioned in Ezek 47:10 by means of gematria [see §§ 3-119; 4-120]. He had already presented Jesus' dramatic offer of living water (see Jn 7:37-39) against the backdrop of Ezekiel's vision in 47:1-12. He could also have encountered the rabbinic tradition according to which these same waters would flow from the new Temple into the Sea of Tiberias.—D.J.H.

Acts of the Apostles

1005. M. HENGEL, "Der Historiker Lukas und die Geographie Palästinas in der Apostelgeschichte," *ZeitDeutschPalVer* 99 ('83) 147-183.

Luke's treatment of geographical details in Acts (and Lk) indicates that he had not visited Samaria, Galilee, the Jordan Valley, or the hinterland of Judea. But he did give exact and well-differentiated information about the cities of the Palestinian coastal region, the road from Caesarea Maritima to Jerusalem, and the connection between the Citadel and the Temple in Jerusalem. The whole of Palestine seems to have been viewed with the eyes of one who came from the coastal region (see Acts 21:3-7), traveled up to Jerusalem from Caesarea with a party, stayed there for

only a few days because of unfavorable conditions, and returned to Caesarea. [The article appears in English in *Between Jesus and Paul* (1983) 97-128.]—D.J.H.

1006. F. NEIRYNCK, "Le Livre des Actes dans les récents commentaires," *EphTheolLouv* 59 (4, '83) 338-349.

The recently published commentaries on Acts by G. Schneider, J. Roloff, A. Weiser, E. Delebecque, and W. Schmithals are compared under the following headings: bibliography and commentary, the text of Acts, the structure of the book, author and date, and sources. [To be continued.]—D.J.H.

1007. P. ROLLAND, "L'organisation du Livre des Actes et de l'ensemble de l'oeuvre de Luc," *Biblica* 65 (1, '84) 81-86.

The unity of Lk-Acts is apparent from the structure of the two volumes. After the preface (Lk 1:1-4) and the prologue (1:5-2:52), the Gospel narrates Jesus' mission (3:1-24:53) with an overture (3:1-4:13) and three geographical segments: the preaching in Galilee (4:14-9:50), teachings on the way to Jerusalem (9:51-19:28), and the Jerusalem events (19:29-24:53). Then after a new preface (Acts 1:1-14), Acts narrates the mission of the witnesses of Jesus (1:15-28:15) with an overture (1:15-2:4) and three geographical segments: the witness at Jerusalem (2:5-8:1a), the witness in the surrounding area (8:1b-12:25), and the witness unto the ends of the earth (13:1-28:15). Acts 28:16-31 serves as the epilogue. Luke's geographical plan highlights the central significance of Jerusalem.—D.J.H.

1008. G. SCHEPENS, "Lucas, hellenisme en christendom. Beschouwingen over 'De Handelingen der Apostelen'" [Luke, Hellenism, and Christianity. Considerations on "The Acts of the Apostles"], *Collationes* 30 (1, '84) 31-55.

Through its presentation of the new soteriological and universalistic religion, Acts illustrated Christianity's enrichment of ancient culture. Through its form, which clearly depended on Hellenistic historiography, and its insistence on an emancipated, Law-free religion, Acts equally betrayed the impact of Hellenism on Christianity. The main purpose of Acts was not apologetic but theological. Having shown in his Gospel how salvation had been manifested in Christ, Luke wrote his second book to indicate that this salvation was meant for all humanity. In accordance with the spread of Christianity from Jerusalem to Rome (as told in this work), Acts is best divided into two main parts, the caesura lying between 15:35 and 15:36. Luke's acquaintance with Hellenistic literary *formalia* is evident from, e.g. the ways in which he composed proemiums; inserted letters, discourses, and dialogues into his narrative; used Septuagintal expressions and Atticisms; and presented specific motifs and themes. Thus he showed that Christian history belongs to world history. In Acts 16:11-40 Luke placed a dramatic episode (vv. 16-39), depicting Paul's first confrontation with the Roman authorities, within the narrative context. In such a genre, not all details are intended as realistic description. The double message, however, should not be missed: Christians in the midst of persecution should not despair but hope in God; the Roman authorities can make a mistake but, once they see the Christian response, they will act correctly.—J.L.

1009. P. TRUDINGER, "Stephen and the Life of the Primitive Church," *BibTheolBull* 14 (1, '84) 18-22.

This article sets forth some of the problems raised by the incidents involving Stephen in Acts, and draws from them some tentative conclusions about the life and faith of the primitive church: the appointment of the Seven (Acts 6:1-6), the miracles worked by Stephen (6:8), his powerful

disputations in a certain synagogue and the consequent accusations against him (6:9-15), his defense speech (7:1-53), his death (7:54-60; 8:2), and the subsequent persecution and the scattering abroad of the disciples with its attendant missionary activity (8:1, 4-7, 25-40; 11:19-24).—D.J.H.

1010. B. WITHERINGTON, "The Anti-Feminist Tendencies of the 'Western' Text in Acts," *Journ BibLit* 103 (1, '84) 82-84.

At points in Acts (see 1:14; 17:4, 12, 34; 18:26) where Luke gives or appears to give noticeable attention to women (and particularly to prominent women), the Western text attempted to tone down or eliminate such references. The antifeminist reading of Acts could have originated as early as the late 1st or early 2nd century A.D. The Western text of other NT books (see Mt 5:32b; Col 4:15) may reflect the same tendency.—D.J.H.

Acts, §§ 28-948-949.

1011. D. HILL, "The Spirit and the Church's Witness: Observations on Acts 1:6-8," *IrBibStud* 6 (1, '84) 16-26.

Each phrase in the disciples' question in Acts 1:6 refers to a specific misunderstanding that will be cleared up in Jesus' reply in 1:7-8. His reply contains the outlines of a theology of the Spirit, mission, and the church, all three converging into one theology of history.—D.J.H.

1012. C. D. OSBURN, "The Third Person Imperative in Acts 2:38," *RestorQuart* 26 (2, '83) 81-84.

In accord with customary idiomatic usage, the function of the third-person imperative *baptisthētō* in Acts 2:38 is to underscore emphatically, in distributive fashion, the necessity for each one of the hearers to participate in baptism as part of conversion.—D.J.H.

1013. D. R. SCHWARTZ, "Non-Joining Sympathizers (Acts 5:13-14)," *Biblica* 64 (4, '83) 550-555.

The summary in Acts 5:11-14 means that even though non-Christians were afraid, due to the fate of Ananias and Sapphira (see 5:1-10), to cleave (*kollasthai*) to the Christian community as full members by sharing their property, many were nevertheless willing to honor the Christians (v. 13), believe in the Lord (v. 14), and benefit by Christian healing miracles (vv. 15-16). Thus Acts 5:13-14 refers to nonjoining sympathizers associated with the Christian community of Jerusalem.—D.J.H.

1014. [Acts 10-12] L. PANIER, "Parcours pour lire les Actes des Apôtres," *SémiotBib* 32 ('83) 27-32.

This semiotic analysis of Acts 10-12 [see § 28-178], which gives particular attention to the competence of the acting subjects and the qualifications necessary for performance, appears under five headings: the meeting of Peter and Cornelius the centurion (10:1-11:18), from Jerusalem to Antioch—the word (11:19-26), from Antioch to Jerusalem—the food (11:27-30), the liberation of Peter (12:1-19), and the death of Herod (12:20-23).—D.J.H.

1015. É. DELEBECQUE, "Les deux versions du voyage de saint Paul de Corinthe à Troas (Ac 20,3-6)," *Biblica* 64 (4, '83) 556-564.

There is no real contradiction between the two succinct versions of Paul's voyage from Corinth to Troas in the Eastern and Western (represented by Codex Bezae) texts of Acts 20:3-6. Yet the

Western text possesses greater clarity and was written more skillfully. Did Luke correct his own account?—D.J.H.

1016. É. DELEBECQUE, “La dernière étape du troisième voyage missionnaire de saint Paul selon les deux versions des Actes des Apôtres (21, 16-17),” *RevThéolLouv* 14 (4, '83) 446-455.

The Western text of Acts 21:16-17 represented by Codex Bezae (D) indicates that Paul and his companions (including Luke) made a stop between Caesarea Maritima and Jerusalem in the village of his former disciple the Cypriot Mnason. The clearer succession of events, the vocabulary, and the purity of the Greek language suggest that Luke was responsible for the modification of the short text. This impression is confirmed by analysis of the Western text of Acts 21:18-19.—D.J.H.

1017. [Acts 27:39-44] N. HEUTGER, “‘Paulus auf Malta’ im Lichte der maltesischen Topographie,” *BibZeit* 28 (1, '84) 86-88.

The Bay of Mellieha on the northern coast of Malta best fits the topographical information about Paul's shipwreck and landing in Acts 27:39-44, especially the term *dithalassos* in v. 41.—D.J.H.

EPISTLES—REVELATION

Paul

1018. D. A. BLACK, “*Paulus Infirmus*: The Pauline Concept of Weakness,” *GraceTheolJourn* 5 (1, '84) 77-93.

Paul's understanding of “weakness” (*astheneia*) grew out of the concrete situations that he addressed in his letters. His conception had three dimensions: anthropological (weakness as a sign of humanity), christological (weakness as the showplace of God's might), and ethical (weakness in the church).—D.J.H.

1019. C. J. BURDON, “Paul and the Crucified Church,” *ExpTimes* 95 (5, '84) 137-141.

Three aspects of Paul's thought can arm the church today against potentially harmful temptations: his assumption of human solidarity, his insistence that the salvation begun in Christ awaits fulfillment, and his apostolic conviction and experience of being crucified with Christ.—D.J.H.

1020. L. COPE, “Analogy, the Pauline Centre and Doing Theology Today,” *BangalTheolFor* 15 (2, '83) 128-135.

Justification by faith was only one of the analogies that Paul used to clarify his understanding of Christian faith. His first, and perhaps best, analogy for defending the inclusion of Gentiles in the new faith was the adoption of aliens as practiced according to Roman law.—D.J.H.

1021. H. FRANKEMÖLLE, “Juden und Christen nach Paulus. Israel als Volk Gottes und das Selbstverständnis der christlichen Kirche,” *TheolGlaub* 74 (1, '84) 59-80.

Paul's view of his mission as a decisive factor in the divine plan of salvation, inclusive of Israel and the Gentiles, is rooted in his eschatology and Christology as exhibited especially in Romans 9-11. The spirit of that text, with its stress on the prestige and responsibility of Israel as ministrant of salvation to the Gentiles, finds expression in Ephesians and contrasts with the less positive characterization of Jews in 1 Thes 2:14-16 and Gal 4:21-31. Yet even these last two passages share the axiom that Gentile Christians have their roots in Israel and its destiny. Likewise, there is no

separate route to salvation for Jews apart from commitment to God's action in Jesus Christ. In the last analysis the church is obligated to become more Jewish, i.e. more biblical, in its thinking.—F.W.D.

1022. R. Y. K. FUNG, "Ministry, Community and Spiritual Gifts," *EvangQuart* 56 (1, '84) 3-20.

This conclusion to three previous articles on Paul's doctrine of the Christian ministry [§§ 25-631, 951; 27-189] discusses the relations between (1) ministry and church, (2) ministry and spiritual gifts, (3) the inner nature of the ministry and its outward organization, (4) church and spiritual gifts, and (5) ministry, church, and spiritual gifts. Paul's understanding of ministry seems largely to have been consequent on (and hence may to a considerable extent be interpreted in terms of) his understanding of the church as the body of Christ and of spiritual gifts. The definite organization of ministry, its diversity of form, and the increasing emphasis on regular ministry were not inconsistent with Paul's view of the church.—D.J.H.

1023. S. J. HAFEMANN, "Presuppositions for a Study of Paul's View of the Law," *Tantur Yearbook* [Jerusalem] ('81-'82) 155-167.

Rather than opposing the OT Law, Paul was arguing against "works" as a human attempt to merit God's favor. This attempt fails because it is sin. The Law enhances sin by providing a foothold for disobedience and by establishing the possibility of legalism. Paul's theology should be understood as in conflict with a competing interpretation of the OT Law, not in terms of Law versus gospel.—D.J.H.

1024. J. LAMBRECHT, "Christus muss König sein," *IntKathZeit/Communio* 13 (1, '84) 18-26.

Three aspects of Paul's understanding of the glorified Christ's activity undertaken while "he sits at the right hand of the Father" (see Ps 110:1) are discussed with reference to particular texts: the active lordship of Christ (1 Cor 15:25-28), Christ in us (Rom 8:9-14), and Christ in the apostle (2 Cor 4:7-18).—D.J.H.

1025. H. MARKS, "Pauline Typology and Revisionary Criticism," *JournAmAcadRel* 52 (1, '84) 71-92.

Paul's subordination of the Jewish Scriptures to their "spiritual" understanding is a paradigmatic instance of revisionary power realized in the process of overcoming a tyranny of precession. His impulse toward spiritual autonomy prompted a deep ambivalence toward the Bible, making him not an apologist dependent on Scripture for legitimating testimony, but a dogmatist affirming the priority of his own conceptions by imposing them on the earlier tradition.—D.J.H.

1026. B. L. MARTIN, "Paul on Christ and the Law," *JournEvangTheolSoc* 26 (3, '83) 271-282.

Christ was the *telos* of the Law (see Rom 10:4) in the sense that he ended for believers the condemnation and enslavement that the Law brought. His death and resurrection broke and reversed life in the flesh and under the Law, bondage to sin, and the destiny of death. But neither the Law as an expression of God's will nor its demand on Christians was ended, since love is the fulfilling of the Law (Rom 13:8-10; Gal 5:14) and the Christian is commanded to love.—D.J.H.

1027. J. H. ROBERTS, "Die Pauliniese beeld van die kerk as bouwerk van God (The Pauline image of the church as God's building)," *Scriptura* 10 ('83) 1-18.

Drawing on Jeremiah's use of the "building" image to describe God's dealings with Israel, Paul employed building imagery in both active and passive senses. The activity of building up the

church had both missionary and consolidating aspects. The image itself painted a picture of the church as existing on the basis of God's saving action in Christ and through the Spirit.—D.J.H.

1028. J.-M. ROUX, "Corporéité paulinienne et symbolisme eucharistique. Le 'corps spirituel' du Christ, fondement de toute théologie symbolique," *Chronique. SuppBullLitEccl* [Toulouse] (1, '84) 34-37.

The idea of Christ's spiritual body as the heart of Paul's theology of corporeity is developed under three headings: Christ's "body of flesh," Christ's "spiritual body," and the "spiritual body" as the foundation of all Christian symbolism.—D.J.H.

1029. J. SÁNCHEZ BOSCH, "Iglesia e iglesias en las cartas paulinas," *RevistCatTeol* 8 (1, '83) 1-43.

In the Pauline letters *ekklēsia* refers to house-churches (four times), the local church (forty-one times), and the universal church (fourteen times). The house-church was the place for personal assimilation of God's word, for some kind of liturgy, and for intimate communication among Christians. The local church was properly the "church of God," because in it the new covenant became a reality through the celebration of the Lord's Supper. Local churches were included in some superior unity such as an apostolic district or a diocese.—D.J.H.

1030. J. G. SIGOUNTOS AND M. SHANK, "Public Roles for Women in the Pauline Church: A Re-appraisal of the Evidence," *JournEvangTheolSoc* 26 (3, '83) 283-295.

According to the Pauline letters, women were permitted to pray and prophesy (see 1 Cor 11:2-16) but not to ask questions (see 1 Cor 14:33-36) or to teach (see 1 Tim 2:11-15). These directives reflect the fact that in the Greco-Roman world women routinely functioned as priests and prophets but not as teachers. Paul was no more inconsistent in his stance toward public roles for women than Plato, Musonius Rufus, and Plutarch were.—D.J.H.

1031. L. STACHOWIAK, "Badania nad napomnieniami moralnymi św. Pawła w XX wieku," *Coll Theol* 53 (2, '83) 47-64; "Die Erforschung der paulinischen Paränesen im 20. Jahrhundert," *CollTheol* 53 (Supplement, '83) 177-194.

This review of research on Pauline paraenesis until 1979 highlights M. Dibelius's work as foundational. Dibelius stimulated much of the historical-critical investigation of paraenetic literary forms (e.g. vice and virtue lists, *Haustafeln*). The more theological approach that developed later is best illustrated by B. Rigaux, who explored Qumran Judaism, Stoicism, and gnosticism as possible sources of Pauline paraenesis in 1-2 Thessalonians. R. Schnackenburg and M. E. Andrews have written the best systematic-theological presentations of the theme. The Qumran documents have contributed greatly to our understanding of both the similarities and the differences between Paul and this Jewish expression of paraenesis.—J.P.

1032. S. K. STOWERS, "Social Status, Public Speaking and Private Teaching: the Circumstances of Paul's Preaching Activity," *NovTest* 26 (1, '84) 59-82.

The widespread picture of Paul the public orator, sophist, or street-corner preacher is a false one. The evidence from Paul's letters, which is supported by Acts when Luke's special concerns are deemphasized, indicates that the most likely center of Paul's preaching activity was the private home. Public speaking and the use of public buildings required status, reputation, and recognized roles that Paul the Jewish-Christian artisan did not have.—D.J.H.

1033. G. WAGNER, "La foi de Jésus-Christ," *EtudThéolRel* 59 (1, '84) 41-52.

Paul's understanding of the Greek word *pistis* involved the elements of fidelity, obedience, and deportment. His phrase *pistis Iēsou Christou* in Phil 3:9; Gal 2:15-16; 2:19-20; 3:22-25; Rom 3:21-26; and other passages in Romans defined the structure of Jesus' existence as entailing fidelity, obedience, and deportment—an existence that can be communicated to us now.—D.J.H.

1034. W. O. WALKER, "The 'Theology of Woman's Place' and the 'Paulinist' Tradition," *Semeia* 28 ('83) 101-112.

All the NT passages supporting the principle of male dominance and female subordination (1 Cor 11:3-16; 14:34-35; Col 3:18-19; Eph 5:22-33; 1 Tim 2:8-15; Tit 2:4-5; 1 Pet 3:1-7) can be traced to a common source, origin, or tradition that represented the "Paulinist" wing of early Christianity. These passages reflect one aspect of a post-Pauline reaction against Paul's radical egalitarianism.—D.J.H.

1035. S. WESTERHOLM, "'Letter' and 'Spirit': the Foundation of Pauline *Ethics*," *NTStud* 30 (2, '84) 229-248.

The letter-spirit antithesis is the key to Pauline ethics, not Pauline hermeneutics. In Rom 2:27 (see 2:29); 7:6; and 2 Cor 3:6, Paul used "letter" to represent God's Law in its written form, made up of concrete commands. Attempts to fulfill it could not lead to justification, nor were they intended to do so. After Christ's coming, the service of God involved not so much complying with the letter as deriving guidance and strength from the divine spirit. Other passages in Paul's epistles confirm the correctness of the letter-spirit approach to Pauline ethics as demarcating the ways of service enjoined under the old dispensation and the new.—D.J.H.

Paul, § 28-1003.

Romans, 1-2 Corinthians

1036. [Rom 2:11] J. M. BASSLER, "Divine Impartiality in Paul's Letter to the Romans," *NovTest* 26 (1, '84) 43-58.

The center of Paul's argument in Rom 1:16-2:29 is the announcement of God's impartiality in Rom 2:11. This verse both rounds off 1:16-2:10 by summarizing the theme of impartial recompense according to works, and introduces the argument in 2:12-29, which emphasizes the equality of Jews and Gentiles before God's tribunal even with the revelation of the Law. The emphasis on divine impartiality is confirmed in Rom 3:22b-23 and retained throughout the letter.—D.J.H.

1037. M. THEOBALD, "Das Gottesbild des Paulus nach Röm 3,21-31," *StudNTUmwelt* 6-7 ('81-'82) 131-168.

Careful grammatical and linguistic examination of Rom 3:21-31 clarifies its combination of christological and monotheistic argumentation. The foundation of Paul's thesis is God's grace to both Jews and Gentiles. God's identity is used to prove the oneness of all peoples.—M.A.V.

1038. J. W. PRYOR, "Paul's Use of Iēsous—A Clue for the Translation of Romans 3:26?" *Colloquium* 16 (1, '83) 31-45.

Whenever Paul used the name *Iēsous* absolutely (see Rom 4:24; 8:11; 10:9; 1 Cor 9:1; 12:3; 2 Cor 4:5-14; 11:4; Gal 6:17; Eph 4:21; Phil 2:10; 1 Thes 1:10; 4:14), he was clearly referring to the events of Jesus' life, chiefly to his death and resurrection, and often in a kerygmatic or

confessional framework. This usage suggests that, in the phrase *dikaionta ton ek pisteōs Iēsou* (Rom 3:26), the proper name is probably a subjective genitive (“him who derives his being from the faithfulness of Jesus”).—D.J.H.

1039. G. HELEWA, “‘Riconciliazione’ divina e ‘speranza della gloria’ secondo Rom 5,1-11,” *Teresianum* 34 (2, ’83) 275-306.

In Rom 5:1-11, Paul established a connection between the divine grace of “reconciliation” (vv. 10-11) and the dimension of Christian life called “the hope of the glory of God” (v. 2b). The first part of this article discusses the literary unity of Rom 5:1-11 and considers its themes of the hope of glory and the inheritance of God’s children in light of Rom 8:14-39. The second part explores Paul’s understanding of (1) justification, peace with God, and access to grace, and (2) reconciliation with God in view of the glorious salvation.—D.J.H.

1040. [Rom 5:14] J. MUDDIMAN, “‘Adam, the Type of the One to Come,’” *Theology* 87 (716, ’84) 101-110.

Neither of Paul’s references to an Adam-Christ typology introduces the idea of the incarnation. 1 Corinthians 15 contrasts the mortal Adam with the risen Christ, and Romans 5 contrasts Adam’s fall with Christ’s obedience on the cross, which resulted in his vindication in the resurrection. The identity of “the last Adam” supplies the practical solution to the so-called problem of human existence, and thus helps to define the problem.—D.J.H.

1041. F. A. MORGAN, “Romans 6,5a: United to a Death like Christ’s,” *EphTheolLouv* 59 (4, ’83) 267-302.

After considering Rom 6:5 in the context of 6:1-14 and analyzing its grammatical structure, the article discusses 20th-century interpretations of *to homoiōma tou thanatou autou* in Rom 6:5 under eight headings: the form of Jesus or of his death, baptismal immersion and emersion as a likeness of Christ’s dying and rising, baptism as the cult-symbolic presence of Christ’s death, Christ’s death as sacramentally present in baptism, Christ’s death as the type of death experienced by the Christian, the body of Christ (the church), the believer’s postbaptismal death condition, and the Christian’s death to sin. It concludes that the phrase refers to the believer’s death to sin insofar as it is a copy, likeness, or image of Christ’s death to sin. Rom 6:5 means that if we have died to sin as Christ died and remain so (with the result that death to sin has become inherent in us), we shall certainly also rise as Christ rose (with the result that resurrection will also inhere in us).—D.J.H.

1042. G. MAYER, “La réponse juive à la thèse paulinienne de la caducité de la loi mosaïque en Romains IX-XI,” *CahCercErnRen* 31 (132, ’83) 135-141.

Four countertheses to Paul’s claims in Romans 9-11 are stated and explained on the basis of the rabbinic tradition and other Jewish writings: (1) Israel is assured of eschatological salvation. (2) Salvation is obtained through obedience to the eternal and perfect Law; there is no need for a new mediator or a complement to the Law. (3) Eschatological salvation is intended in principle also for the Gentiles. (4) Since Israel exercises a sacerdotal and prophetic function vis-à-vis the Gentiles, it is necessary that Israel remain Israel.—D.J.H.

1043. [1-2 Cor] V. HASLER, “Das Evangelium des Paulus in Korinth. Erwägungen zur Hermeneutik,” *NTStud* 30 (1, ’84) 109-129.

Paul’s Corinthian correspondence reflects the conflict of apostolic self- and gospel-

consciousness with the opposing religious and cultural identity of the faithful. The faltering course of the integration of Paul's gospel into the lives of the Greco-Roman pagans at Corinth shows that the reception of the gospel could be achieved only insofar as the gospel corresponded to the self-understanding of the recipients. This thesis is developed under six headings: no other gospel, external failures, the struggle for agreement, the preparation of the community, the common apostolic office, and the grouping of the new converts.—D.J.H.

1044. C. M. TUCKETT, "1 Corinthians and Q," *JournBibLit* 102 (4, '83) 607-619.

It is difficult to establish any links between 1 Corinthians and Q. Many of the alleged links only show a connection with parts of the Gospel tradition other than Q, and several of them seem extremely tenuous when examined in detail. Whether the Jesus traditions used by the Corinthians (see 1 Cor 4:8; 13:2) and Paul (see 1 Cor 7:10-11; 9:14; 11:23-25) formed part of Q must remain questionable.—D.J.H.

1045. H. PONSOT, "D'Isaïe, LXIV, 3 à I Corinthiens, II, 9," *RevBib* 90 (2, '83) 229-242.

The Septuagint version of Isa 64:3 is clearly of Deuteronomic origin and shows some sapiential influence. The form of the quotation of Isa 64:3 in *1 Clement* 34:8 most likely reflects Paul's own version, whereas the present text of 1 Cor 2:9 seems to be a later development.—D.J.H.

1046. F. S. MALAN, "1 Kor 7:1-7. Die Christen en seks" [1 Cor 7:1-7. The Christian and Sex], *NedGerefTeolTyd* 24 (4, '83) 375-382.

According to Paul in 1 Cor 7:1-7, neither the unmarried state nor marriage is a Christian duty, for either one must be the result of a responsible choice. Believers can glorify God with their bodies either by refraining from sexual relations in order to serve God with undivided attention in an unmarried state, or by satisfying natural sexual needs within the context of marriage, i.e. a permanent relationship of love and loyalty. Christian marriage consists not merely in the satisfaction of natural needs, but in total mutual dedication of the partners in the knowledge that each is God's gift to the other.—B.C.L.

1047. J. ZAŁĘSKI, "Problem 'wyjątku' w 1 Kor 7,15-16 (Le problème de 'l'exception' en 1 Cor 7:15-16)," *CollTheol* 53 (3, '83) 43-63.

The entire context of 1 Corinthians 7 accords with Paul's consistent position in all his letters, namely that marriage is indissoluble. While 1 Cor 7:15 allows separation in a mixed marriage, it does not explicitly propose remarriage. Apart from Ambrosiaster, no Church Father understood the text otherwise. Although the Catholic church bases its "Pauline privilege" interpretation on 1 Cor 7:15-16, this fact does not close off discussion and further investigation of the text. The pastoral practice of the Catholic church does not constitute an irrefutable determination of the text's only possible meaning.—J.P.

1048. J. F. BOUND, "Who Are the 'Virgins' Discussed in 1 Corinthians 7:25-38?" *Evangelical Journal* [Myerstown, PA] 2 (1, '84) 3-15.

In 1 Cor 7:25-28 Paul spoke about male virgins; the feminine article *hē* in v. 28 was not part of the original text. He dealt with the same subject in 1 Cor 7:36-38. In v. 36 *tis* refers to "any virgin man" and *tēn parthenon autou* to the man's own virginity. This interpretation suits both the immediate and the overall contexts.—D.J.H.

1049. [1 Cor 11] H. F. G. SWANSTON, "Liturgy as Paradise and as Parousia," *ScotJournTheol* 36 (4, '83) 505-519.

1 Corinthians 11 indicates that Paul understood the Eucharist as both entrance into paradise and enjoyment of the parousia. Paul appreciated the person and work of Jesus as reestablishing the coincidence of liturgy with the order of creation. In his instructions about women's attire, Paul was trying to prevent a fall in the new creation. His conviction that the eschatological order can be experienced in the eucharistic liturgy appears at various points in vv. 23-34.—D.J.H.

1 Cor 11:12, § 28-1146.

1050. A. MEHAT, "L'Enseignement sur 'les Choses de l'Esprit' (1 Corinthiens 12, 1-3)," *RevHist PhilRel* 63 (4, '83) 395-415.

The idea that 1 Cor 12:2 alluded to orgiastic rituals from the pagan mysteries is supported by neither its vocabulary, nor its train of thought, nor its history-of-religions setting. 1 Cor 12:2 was a parenthetical gloss on the word *agnoein* in v. 1, interrupting the connection between vv. 1 and 3. In 1 Cor 12:1-3 Paul was trying to reassure the leaders of the Corinthian church, who were disturbed about the exercise of charisms within the community.—D.J.H.

1051. F. G. DOWNING, "Reflecting the First Century: 1 Corinthians 13:12," *ExpTimes* 95 (6, '84) 176-177.

Since Plutarch and other authors used the terms *esoptron* and *ainigma* to suggest the difficulties involved in comprehending deity, it is possible that in 1 Cor 13:12 Paul was using the conventional language of popular, pious philosophical agnosticism.—D.J.H.

1052. R. SEAFORD, "1 Corinthians XIII. 12," *JournTheolStud* 35 (1, '84) 117-120.

The conjunction of "mirror" and *ainigma* in 1 Cor 13:12 derived, remotely perhaps, from the practice in mystic initiation of confusing and stimulating the initiand as a prelude to the final revelation.—D.J.H.

1053. [1 Cor 15] E. FLOOD, "Paul on the Resurrection," *ClerRev* 69 (4, '84) 140-144.

After describing the tendency among the Corinthian Christians to ignore the body and its responsibilities, this article explains each step in Paul's argument in 1 Corinthians 15 about Christ's resurrection (which the Corinthians were denying with their contempt for the body) and its implications for life in the present and future.—D.J.H.

1054. V. HASLER, "Credo und Auferstehung in Korinth. Erwägungen zu I Kor 15," *TheolZeit* 40 (1, '84) 12-33.

With his mention of Christ's appearance to the five hundred brethren in 1 Cor 15:6, Paul established the reality of the risen Lord and pointed forward to his saving parousia. The subsequent argumentation in 1 Cor 15:12-58 proceeds along kerygmatic, christological, and ecclesiological tracks: (1) Acceptance of the gospel frees believers from past sin and will guard them from divine wrath in the coming Judgment. (2) The hope of faith is anchored in Christ the *aparchē*. (3) Paul's mission serves the ecumenical incorporation of the Corinthian community into the one *ekklēsia* of God.—D.J.H.

1055. G. WAGNER, "If Christians refuse to act, then Christ is not risen. Once more 1 Corinthians 15," *IrBibStud* 6 (1, '84) 27-39.

The English version of an article published in French in *EtudThéolRel* [§ 26-596].—D.J.H.

1056. R. C. WEBBER, "A Note on 1 Corinthians 15:3-5," *JournEvangTheolSoc* 26 (3, '83) 265-269.

The vocabulary, syntax, and structure of 1 Cor 15:3b-5 indicate that it was a pre-Pauline tradition. It may have originated as an attempt at preserving two kerygmatic formulas ("died-arose" and "arose-appeared"). Even if its contents are Semitic in origin, this creedal statement developed in a Hellenistic-Christian milieu strongly influenced by the Hellenistic synagogue. It was used mainly for worship and instruction.—D.J.H.

1057. [2 Cor 12:1-4] P. SCHÄFER, "New Testament and Hekhalot Literature: The Journey into Heaven in Paul and in Merkavah Mysticism," *JournJewStud* 35 (1, '84) 19-35.

Analysis of Paul's description of his ecstatic experience (2 Cor 12:1-4) and the rabbinic accounts of the four rabbis in *pardes* (*t. Hag.* 2:3-4; *y. Hag.* 2:1; *b. Hag.* 14-15b) does not recommend G. Scholem's idea that some form of Merkabah mysticism provided the background for Paul's narration. Scholem's hypothesis is a classic example of "parallelomania," and should warn us about the need to analyze differing literatures according to their own inner structures.—D.J.H.

Galatians—Philemon

- 1058r. H. D. BETZ, *Galatians* [NTA 24, p. 195, § 26-603r].

F. F. BRUCE, *The Epistle to the Galatians* [NTA 27, p. 102].

M. SILVA, "Betz and Bruce on Galatians," *WestTheolJourn* 45 (2, '83) 371-385.—We are fortunate to be able to enjoy both these works. The two commentaries are not only up-to-date and highly competent, but also deal with Galatians from very different perspectives. The article compares them with regard to format, text-critical decisions, treatment of the Greek language, approach to literary structure, views on historical setting, use of Jewish materials, and theological and exegetical perspectives.—D.J.H.

1059. D. H. KING, "Paul and the Tannaim: A Study in Galatians," *WestTheolJourn* 45 (2, '83) 340-370.

Paul's opponents in Galatia were Jewish-Christian agitators connected with the Jerusalem church (see Acts 15) who held to the Torah and its customs. Pharisaic in origin and orientation and somehow related to Ebionitism, these opponents circulated charges in the province of Galatia that Paul was dependent on the Jerusalem "pillar" apostles for his gospel, and had altered the message delivered to him by them. Throughout his letter to the Galatians, Paul used rabbinic exegetical methods, interpretative techniques, and arguments based on tannaitic conceptions, with the express intention of impressing his readers with his competence and authority.—D.J.H.

1060. A. M. BUSCEMI, "Lo sviluppo strutturale e contenutistico in Gal 6,11-18," *StudBib FrancLibAnn* 33 ('83) 153-192.

After reviewing scholarship on the structure and content of Gal 6:11-18, this article establishes the limits of the pericope, defines its literary genre as *subscriptio*, discusses the literary forms within the passage, and proposes and defends the following outline: introductory formula (v. 11); recapitulation (vv. 12-17), consisting of polemical remarks about circumcision (vv. 12-13), a

summary of the central message of Christianity (vv. 14-15), and a wish and an invitation (vv. 16-17); and final wish (v. 18). Then it considers the theological content of Gal 6:11-18 under three headings: the Law (glorying according to the flesh), the cross (the fundamental message of Christianity), and a wish and an invitation.—D.J.H.

1061. M. BARTH, "Traditions in Ephesians," *NTStud* 30 (1, '84) 3-25.

The letter to the Ephesians bristles with traditions from Israel (OT, intertestamental writings, Jewish worship and teaching) and the early church (worship, hymns, paraenesis, school activity), as well as traditions of Gentile origin and character (pagan worship, Stoic philosophy, mystery cults, gnosis). The author of Ephesians lived in conversation with the main currents, arguments, visions, and prescriptions of his time.—D.J.H.

1062. C. I K STORY, "Bible Study on Peace: Ephesians 2:11-3:21," *PrincetonSemBull* 5 (1, '84) 59-66.

Eph 2:11-3:21 envisions peace as the provision of Christ for the world (2:11-21) and as the purpose of God in Christ for the world, to be channeled to the world through the church (3:1-21).—D.J.H.

1063. J. THOMAS, "Il a tué la haine. Ephésiens 2, 14-18," *Christus* [Paris] 31 (121, '84) 83-96.

The Greek word *echthra* ("hatred") in Eph 2:14 refers to the opposition between Jews and Gentiles that was broken down through Christ's abrogation of the Law. In Eph 2:16 *echthra* describes the long-standing enmity between Jews and Gentiles brought to an end, at least in principle, by Christ on the cross.—D.J.H.

1064. R. A. WILD, "The Warrior and the Prisoner: Some Reflections on Ephesians 6:10-20," *CathBibQuart* 46 (2, '84) 284-298.

(1) Eph 6:12 forms the structural center-point between 6:10-11 and 6:13-20, and thus has an important function in the letter as a whole. (2) Eph 6:19-20 portrays Paul the prisoner as the typological model of true Christian existence in the world: In reality a prisoner only of Jesus Christ, he enjoys perfect freedom and *parrēsia*. (3) Although the sentiments expressed in Eph 6:10-12 would have been quite acceptable to gnostics, the development of this generalized imperative in terms of the imagery in 6:14-17 would have offered them some problems.—D.J.H.

1065. J.-C. BASSET, "Théologie de la croix et culture indienne. L'interprétation de V. Chakkarai à la lumière de Philippiens 2/6-11," *RevHistPhilRel* 63 (4, '83) 417-433.

The Indian theologian V. Chakkarai (1880-1957) offered an authentic and faithful interpretation of the cross as kenosis in the light of Phil 2:6-11. The first part of this article discusses Chakkarai as an Indian theologian, the elements of his Christology, and his understanding of kenosis. The second part explains how Chakkarai's confrontation with Phil 2:6-11 led him to view the cross from four perspectives—historical, soteriological, exemplary, and theological.—D.J.H.

1066. T. NAGATA, "A Neglected Literary Feature of the Christ-Hymn in Phil 2:6-11," *AnnJapanBibInst* 9 ('83) 184-229.

Attention to the literary and linguistic features of Phil 2:6-11 shows that the hymn was concerned neither with the ethical-exemplary value of the Christ-event nor with eschatological and cosmic-soteriological significance as such. Its central concern was the theological legitimization and affirmation of incarnational divine Christology in the Jewish theological context of early Christianity:

Jesus, whose fate was humiliation and death (vv. 6-8), is the eschatological cosmocrat and bears the divine name (vv. 9-11); this identification does not violate the unity of God but is grounded in God's eschatological action and is scriptural.—D.J.H.

1067. F. F. BRUCE, "Colossian Problems. Part 1: Jews and Christians in the Lycus Valley," *BiblSac* 141 (561, '84) 3-15.

As background for understanding the letter to the Colossians, this article first summarizes the evidence regarding Jewish settlements in Phrygia from the 6th century B.C. to the 1st century A.D. Then it discusses Christianity in Phrygia during the apostolic and postapostolic periods.—D.J.H.

1068. [Col 1:3-14] T. Y. MULLINS, "The Thanksgivings of Philemon and Colossians," *NTStud* 30 (2, '84) 288-293.

The thanksgiving in Col 1:3-14 functions in a manner typical of Paul's letters: It presents a series of themes that reappear throughout the letter, some being developed at length. Although several of these themes occur also in Phlm 4-7, the correspondence with Col 1:3-14 is not close enough to confirm E. Lohse's theory that the author of Colossians used features from Paul's letter to Philemon to make Colossians look like a letter by Paul.—D.J.H.

1069. F. F. BRUCE, "Colossian Problems. Part 2: The 'Christ Hymn' of Colossians 1:15-20," *BiblSac* 141 (562, '84) 99-111. [See § 28-1067.]

As the basis for his response to the false teaching at Colossae, Paul presented the true doctrine of Christ in the hymn in Col 1:15-20. A new translation and exegesis of this text appears under three headings: the first strophe (vv. 15-16), the transitional link (vv. 17-18a), and the second strophe (vv. 18b-20).—D.J.H.

1070. [Col 1:15-20] C. MARCHESELLI CASALE, "La comunità cristiana di Colossi esprime la sua fede in Gesù Cristo," *RivistBib* 31 (3, '83) 273-291.

The four stages in the literary development of Col 1:15-20 illustrate the gradual progress in Christology among the Colossian Christians. The proto-Christian, pre-Pauline material (vv. 15ab; 16a; 18bc; 19) presented Jesus as the image of God, the beginning, and the absolutely firstborn; it also highlighted the central roles of Jesus Christ and the invisible God. This representation of Christ was modified in turn by Hellenistic-Jewish material (vv. 15a; 16b-e; 20b²), redactional activity (vv. 16f; 17ab; 18a, d; 20ab¹⁻²), and Paul (15a; 18a, c; 20b¹).—D.J.H.

1071. E. FLOOD, "Reading Thessalonians," *ClerRev* 69 (3, '84) 87-91.

This investigation of 1 Thessalonians as a witness to early Christian living first considers the theme of "thanks for what we have" (chaps. 1-3) with particular attention to Paul's relationship with the Thessalonians and God as the context of their lives. The second part treats the question "any other business?" (4:1-5:11) with regard to sexual morality, the date of the parousia, and whether the dead will be disadvantaged at the parousia.—D.J.H.

1072. E. S. STEELE, "The Use of Jewish Scriptures in 1 Thessalonians," *BibTheolBull* 14 (1, '84) 12-17.

The article examines the theological, psychological, and hermeneutical significance of the OT allusions in 1 Thes 2:4 (Jer 11:20); 2:16 (Gen 15:16; 2 Macc 6:13-15; Dan 8:23); 3:13 (Zech 14:5); 4:5 (Jer 10:25; Ps 78:6); 4:6 (Deut 32:35; Ps 93:2); 4:8 (Ezek 36:27; 37:14); and 5:8 (Isa 59:17). It concludes that Paul's hermeneutic, though certainly grounded in the principles of

biblical interpretation of his former coreligionists, was explicitly Christocentric and ordered to the same Jesus Christ whom he came to know on the road to Damascus.—D.J.H.

1073. C. UKACHUKWU MANUS, "1 Thessalonians 2:17-20, A Reflection on Paul's Use of the Plural and Its Significance for Ministry in the African Churches," *AfricTheolJourn* 12 (2, '83) 76-87.

After discussing the context of 1 Thes 2:17-20, the article provides a verse-by-verse exegesis of the passage and considers its structure and line of thought. In v. 18 ("I, Paul, again and again") the apostle was not drawing a contrast between himself and his coworkers. The picture of Paul that emerges is one of a true missionary pastor with many close associates in his entourage.—D.J.H.

1074. J. PLEVNIK, "The Taking Up of the Faithful and the Resurrection of the Dead in 1 Thessalonians 4:13-18," *CathBibQuart* 46 (2, '84) 274-283.

The explanation for the Thessalonians' inadequate understanding of their sharing in Christ's parousia (see 1 Thes 4:13-18) is to be found in Paul's presentation of the parousia as an experience of translation (vv. 16-18). Within the traditional context of assumption, the death of those who had been promised such participation raised serious problems. Paul affirmed that God can restore the dead to life, and so make them share not only in Christ's parousia but also in eternal life.—D.J.H.

1075. D. COOK, "The Pastoral Fragments Reconsidered," *JournTheolStud* 35 (1, '84) 120-131.

P. N. Harrison's position that some genuine Pauline fragments are included in the Pastorals is implausible. The subject matter of the alleged Pauline passages has been explained convincingly by N. Brox [§ 13-992]. Analysis of the language of alleged Pauline passages (Tit 3:12-15; 2 Tim 1:16-18; 3:10-11; 4:1-2a, 5-22) reveals the hand of the "pastor," not of Paul.—D.J.H.

1076. T. A. ROBINSON, "Grayston and Herdan's 'C' Quantity Formula and the Authorship of the Pastoral Epistles," *NTStud* 30 (2, '84) 282-288.

In examining the authorship of the Pastorals in the light of statistical linguistics, K. Grayston and G. Herdan [§ 4-470] proposed the "C" quantity in order to take account of both length of text and size of vocabulary. But the C-quantity formula computed for the Pauline corpus shows a significant difference between the Pastorals and the Pauline letters only if the Pastorals are combined into a single epistle unit. Such a combination can itself be the major cause for the difference between the C-quantities. Indeed, when the Pastorals are considered individually, their C-quantities are very close to those of the Pauline letters.—D.J.H.

1077. G. W. KNIGHT, "*Authenteō* in Reference to Women in 1 Timothy 2.12," *NTStud* 30 (1, '84) 143-157.

Examination of extrabiblical occurrences of the Greek verb *authenteō* places its meaning in the area of authority as a neutral concept without any negative connotation. In 1 Tim 2:12 the word is best translated by the phrase "to have authority" rather than "to domineer."—D.J.H.

1078. [1 Tim 5:3-16] O. BANGERTER, "Les Veuves des Epîtres pastorales, modèle d'un ministère féminin dans l'Eglise ancienne," *FoiVie* 83 (1, '84) 27-45.

1 Tim 5:3-16 presents Christian widows as the first model of a female ministry in the church. The conditions imposed on the widows, their selection from a larger group, the mission confided

to them, and their remuneration by the community indicate that the widows exercised a ministry in the community. The local community became their house (*oikos*).—D.J.H.

1079. J. M. BASSLER, "The Widows' Tale: A Fresh Look at 1 Tim 5:3-16," *JournBibLit* 103 (1, '84) 23-41.

By the time of the Pastoral epistles, Christianity no longer offered to women the freedom and equality that the movement had originally promised (see Gal 3:28). Women whose attraction to Christianity was enhanced by the promise of equality retreated further into the circle of "widows," which preserved through its celibate life-style a measure of the original promise. The function of the instructions about widows in 1 Tim 5:3-16 was to exclude various categories of women and reduce the circle of widows to a minimum.—D.J.H.

1080. D. E. COOK, "Scripture and Inspiration: 2 Timothy 3:14-17," *Faith and Mission* [Wake Forest, NC] 1 (2, '84) 56-61.

After situating 2 Tim 3:14-17 in the Pastorals and in 2 Timothy in particular, the article traces the movement of the passage under four headings: Timothy and the tradition (v. 14), Christian interpretation of Jewish Scripture (v. 15), every Scripture inspired (v. 16a), and application of inspired Scripture (vv. 16b-17). The hermeneutic applied to the OT in 2 Tim 3:14-17 was the first step on the way to Christian Scripture.—D.J.H.

1081. J. H. ELLIOTT, "Philemon and House Churches," *BibToday* 22 (3, '84) 145-150.

Besides indicating the Christian manner of treating slaves who were fellow believers, Paul's letter to Philemon illustrates the important role of the household in early Christian social life, worship, and theological thought. Paul proposed the resolution of an old household problem on the basis of a new familial reality.—D.J.H.

1082. M. A. GETTY, "The Letter to Philemon," *BibToday* 22 (3, '84) 137-144.

After characterizing Paul's letter to Philemon as a Captivity epistle, the article considers its significance, Philemon's dilemma, the "revolution from within," Paul's exercise of authority, and the letter's challenge for today.—D.J.H.

1083. [Phlm] C. OSIEK, "Slavery in the New Testament World," *BibToday* 22 (3, '84) 151-155.

The story of Philemon and Onesimus can be illuminated by what is known about slavery in the Roman world: different kinds of slavery, sources of slaves, social status and treatment, emancipation, and Christian attitudes toward slavery.—D.J.H.

Phlm 4-7, § 28-1068.

Hebrews

1084. K. M. WOSCHITZ, "'Erlösende Tränen.' Gedanken zu Hebr 5,7," *BibLiturg* 56 (4, '83) 196-201.

The central issue facing the author of Hebrews was whether it was worth the trouble to be a Christian. In response, he presented Jesus in Heb 5:7 as in solidarity with the sufferings and tears of human beings, and as the one whose prayers, supplications, cries, and tears extended even to his self-sacrificial death.—D.J.H.

1085. F. LAUB, "Verkündigung und Gemeindeamt. Die Autorität der *hēgoumenoi* Hebr 13,7.17.24," *StudNTUmwelt* 6-7 ('81-'82) 169-190.

The term *hēgoumenoi* (see Heb 13:7, 17, 24) occurs rarely in Hebrews in comparison with the many NT references to bishops, priests, and deacons. The two connotations of the term, signifying either those who exercise the function of preaching (13:7) or those who have authority (13:17), are examined. The authority of the *hēgoumenoi* is grounded in their preaching the living word of God and their responsibility before God in the last times.—M.A.V.

Catholic Epistles

1086. U. LUCK, "Die Theologie des Jakobusbriefes," *ZeitTheolKirch* 81 (1, '84) 1-30.

The central question regarding the letter of James has been whether it has a theology (A. Schlatter) or merely presents paraenetic traditions whose authority resides in the needs of the masses (M. Dibelius) or in Jesus' teaching (F. Mussner). The letter of James clearly reflects the wisdom theology of Hellenistic Judaism. Nevertheless, several passages (1:12-18; 1:19-27; 2:1-13; 2:14-26; 5:13-18) cannot be understood apart from Christian presuppositions. The letter as a whole embodies the principle of Jewish wisdom theology that persons are what they do—a principle from which Paul freed himself.—D.J.H.

1087. G. C. BOTTINI, "Confessione e intercessione in Giacomo 5,16," *StudBibFrancLibAnn* 33 ('83) 193-226.

After sketching the history of the interpretation of Jas 5:16, this article discusses the context of the verse in the overall structure of Jas 5:13-20, analyzes its vocabulary, examines the Jewish traditions of confession of sins and intercessory prayer, and reflects on the message of the text for the church today (with particular attention to the sacrament of penance and reconciliation).—D.J.H.

1088. W. DALTON, "The Church in 1 Peter," *Tantur Yearbook* [Jerusalem] ('81-'82) 79-91.

The point of 1 Peter was that, despite their social alienation from the world around them, the Christians of Asia Minor found a home in the community of believers. They were God's chosen ones in the midst of persecution, members of God's household (*oikos*), and resident aliens (*paroikoi*) in the world. Peter's simple message for today is that the church is a home for the homeless.—D.J.H.

1089. D. L. TIEDE, "An Easter Catechesis: The Lessons of 1 Peter," *WordWorld* 4 (2, '84) 192-201.

After describing 1 Peter as an Easter catechesis and making suggestions about its pastoral applicability today, the article discusses its content under three headings: the foundation of Christian hope (1:1-2:10), good conscience and faithful witness under trial (2:11-3:22), and the fiery ordeal and the hope of glory (4:1-5:14).—D.J.H.

1090. R. KÜHSCHMELM, "'Lebendige Hoffnung' (1 Petr 1,3-12)," *BibLiturg* 56 (4, '83) 202-206.

After discussing the historical setting of 1 Peter and singling out hope in suffering as its central theme, the article provides a verse-by-verse exposition of the hymnic eulogy-thanksgiving in 1 Pet 1:3-12, with particular attention to the "living hope" made possible by God for Christians in the Christ-event and given in baptism.—D.J.H.

1091. D. E. HIEBERT, "Selected Studies from 2 Peter. Part 1: The Necessary Growth in the Christian Life: An Exposition of 2 Peter 1:5-11," *BiblSac* 141 (561, '84) 43-54.

2 Pet 1:5-11 stresses the necessity that believers grow in their new life in Christ. It enumerates the qualities that must be developed (vv. 5-7), points out two incentives for such growth (vv. 8-9), calls for personal assurance through effective growth (v. 10a), and underlines the results of such growth (vv. 10b-11).—D.J.H.

1092. D. E. HIEBERT, "Selected Studies from 2 Peter. Part 2: The Prophetic Foundation for the Christian Life: An Exposition of 2 Peter 1:19-21," *BiblSac* 141 (562, '84) 158-168. [See § 28-1091.]

2 Pet 1:19-21 grounds the Christian message in the certainty of prophetic revelation. Peter noted the character of the prophetic word (v. 19a), pictured the present function of biblical prophecy (v. 19b), and stressed the origin of prophecy (vv. 20-21).—D.J.H.

Revelation

1093. P. DU BRUL, "'Jerusalem' in the Apocalypse of John," *Tantur Yearbook* [Jerusalem] ('81-'82) 57-77.

This reflection on the final vision of Jerusalem in Rev 21:9-22 considers it in terms of time, place, characters, plot, imagery, motif, and message, respectively. The unifying image toward which the entire book of Revelation moves is Jerusalem, where visionary and vision are united in a single yet multiple act.—D.J.H.

1094. H. GIESEN, "Heilszusage angesichts der Bedrängnis. Zu den Makarismen in der Offenbarung des Johannes," *StudNTUmwelt* 6-7 ('81-'82) 191-223.

The seven instances of beatitudes (i.e. statements beginning "Blessed are those who. . .") in Revelation (1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14) express the need to persevere in the face of persecution. These statements are paraenetic expressions that advance the book's theme of reward for courageous action.—M.A.V.

1095. M. GOURGUES, "'L'Apocalypse' ou 'les trois Apocalypses' de Jean?" *SciEsp* 35 (3, '83) 297-323.

Besides the prologue (1:1-3) and epilogue (22:6-21) and the letters to the seven churches (1:4-3:22), Revelation contains three apocalyptic scenarios, each describing the same events from different angles: the seven seals (4:1-8:1), the seven trumpets (8:2-11:19), and the seven bowls (12:1-22:5). The first two apocalypses follow the same general outline: preparation (4:1-5:14; 8:2-5), precursory signs (6:1-17; 8:6-9:21), delay (7:1-8; 10:1-11:14), and final triumph (7:9-8:1; 11:15-19). The third scenario treats the world of adversity (12:1-14:5), the end of a world (14:6-19:21), and the end of the old world and the appearance of the new world (20:1-22:5).—D.J.H.

1096. [Rev 2-3] U. VANNI, "La parola efficace di Cristo nelle 'lettere' dell'Apocalisse," *RassTeol* 25 (1, '84) 18-40.

After describing the formal characteristics of the efficacious word of the risen Lord in Revelation 2-3, the article discusses the exhortations to repentance addressed therein to individual churches:

from remembrance back to works done at first by means of conversion (Ephesus), the correction of partial evil (Pergamum), from death to life (Sardis), and a conversion nourished by “fervor” (Laodicea). It also considers the other commands of Christ, the paradigmatic significance of the conversion sayings, and their theological implications.—D.J.H.

1097. J. W. FULLER, “‘I Will Not Erase His Name from the Book of Life’ (Revelation 3:5),” *JournEvangTheolSoc* 26 (3, ’83) 297-306.

In Rev 3:5, the “overcomer” is the individual Christian who enjoys special benefits in eternity for refusing to give up the faith in spite of persecution during life on earth. The “book of life” contains the names and deeds of the elect, the former (at least) having been inscribed there from eternity. If the members of the church at Sardis are not careful, their *onoma* (“title” or “nickname”) will remain on earth after they have died and entered eternal life.—D.J.H.

1098. A. FEUILLET, “La Femme vêtue du soleil (Ap 12) et la glorification de l’Eglise du Cantique des Cantiques (6, 10). Réflexions sur le progrès dans l’interprétation de l’Apocalypse et du Cantique des Cantiques,” *NovVet* 59 (1, ’84) 36-67.

The first part of this study of “the woman clothed with the sun” in Rev 12:1 identifies her as Mary the mother of Christ, and of the new people of the age of grace, in light of the Emmanuel prophecy in Isa 7:14 (see Lk 1:26-38). The second part argues that the most likely OT antecedent for the woman clothed with the sun is the description of the mystical bride of Yahweh in Cant 6:10. [To be continued.]—D.J.H.

1099. [Rev 17] R. BEAUVREY, “L’Apocalypse au risque de la numismatique. Babylone, la grande Prostituée et le sixième roi Vespasien et la déesse Rome,” *RevBib* 90 (2, ’83) 243-260, plate I.

Important background information for the interpretation of Revelation 17 is provided by a bronze sesterce from A.D. 71 with the emperor Vespasian (see Rev 17:10) on the obverse, and the goddess Roma in military garb seated on seven hills (see Rev 17:9) on the reverse. The portrayal of Babylon-Rome as a prostitute (Rev 17:5) may stem from the figure of the she-wolf accompanying the goddess, for *lupa* (“she-wolf”) could designate a dissolute woman.—D.J.H.

1100. [Rev 21:19-20] J. A. LOEWEN, “A Suggestion for Translating the Names of Precious Stones,” *BibTrans* 35 (2, ’84) 229-234.

Transliteration of the biblical lists of gems (Exod 28:17-20; 39:10-13; Ezek 28:13; Rev 21:19-20) creates problems, because many African (and other) cultures have no knowledge of these stones. The best and most meaningful solution is to refer to the colors of the stones. An alphabetical list of the stones with biblical references, descriptions, and useful comparisons concludes the article.—D.J.H.

1101. [Rev 22:13] A. ALBAULT, “Hieroglifa deveno de l’alfabeto kaj la Apokalipso” [The Hieroglyphic Origin of the Alphabet and the Apocalypse], *BibRevuo* 19 (1, ’83) 13-16.

L. Etienne’s theory about the hieroglyphic origin of the alphabet suggests that Jesus’ claim to be “the Alpha and the Omega” in Rev 22:13 (see 1:8; 21:6) refers to him as both man (aleph) and God (taw).—D.J.H.

BIBLICAL THEOLOGY

1102. N. A. DAHL, "Trinitariske dåpsbekjennelser og nytestamentlig teologi" [Trinitarian Baptismal Creeds and New Testament Theology], *SvenskExegÅrs* 48 ('83) 118-143.

Research on early Christian creeds has abandoned the old quest for the original archetype of the Apostles' Creed. Though flexible, early Christian creeds generally had as their common core faith in God the Father, Jesus Christ, and the Holy Spirit. The "declarative" creeds were really summaries of catechesis leading to baptism. The actual baptismal confession was made in response to a threefold interrogation (as in Hippolytus' *Apostolic Tradition*). The core of the creed was expanded by the addition of words and clauses that explicated the three "names" and by references to the benefits granted to those baptized in the triple name. The Roman type, which also influenced the Eastern churches, featured a summary of the story of Christ in the second article, and the addition of ecclesiological and soteriological elements in the third. Trinitarian creeds are not likely to have existed in the 1st century A.D. but, by confessing their faith in Jesus Christ, those who were baptized responded to a kerygma that also referred to God the Father and the Holy Spirit. Faith in God, faith in Christ, and the experienced presence of the Holy Spirit mutually condition one another in the NT. The notion of a common "rule of faith" within the diversity of the NT should be revived; the trinitarian baptismal confessions may still provide valuable orientation in the complicated field of NT theology.—B.A.P.

1103. D. B. GREGOR, "Kreskanta teologio en N.T. laŭ F. Porsch" [Theological Development in the NT according to F. Porsch], *BibRevuo* 19 (1, '83) 5-12.

Starting from F. Porsch's *Viele Stimmen—ein Glaube* (1982), this survey of theological development in the NT treats the Pauline epistles, the Synoptic Gospels, the Johannine writings, 1 Peter, Hebrews, the letter of James, and Revelation. Among the many voices in the NT, the single unanimous credo resounds.—D.J.H.

1104. C. H. H. SCOBIE, "The Place of Wisdom in Biblical Theology," *BibTheolBull* 14 (2, '84) 43-48.

Wisdom is important for and relevant to a wide range of topics in biblical theology: religion and culture, creation and history, faith and doubt, theology and ethics, OT and NT, and male and female. It challenges both systematic and salvation-historical approaches, and can contribute to the development of a biblical theology that embraces the two Testaments.—D.J.H.

Christology

1105. C. CUMMINGS, "Gathering into Christ," *BibToday* 22 (3, '84) 175-180.

The NT image of Jesus the gatherer is explored under five headings: the gathering Christ, the gathered, patterns of gathering, the final gathering and sorting, and always gathered afresh.—D.J.H.

- 1106r. B. LINDARS, *Jesus Son of Man* [NTA 28, p. 215].

M. BLACK, "Aramaic Barnāshā and the 'Son of Man,'" *ExpTimes* 95 (7, '84) 200-206.—Lindars argues that Jesus did not use "Son of Man" as a title, that it carried no christological meaning as such, and that it bore no relation to the visionary figure of Daniel 7 and the latter's interpretation. The first part of this article discusses the use of the expression "Son of Man" in the Parables of Enoch (*1 Enoch* 37-71) and suggests that *barnāšā* could have functioned as a title there. The

second part considers the exegetical questions raised by applying the Vermes-Lindars theory about the meaning of “Son of Man” to Lk 12:8-9 parr., Lk 11:30 parr., the three passion predictions (Mk 8:31; 9:31; 10:33-34), Mt 11:16-19 par., and Mt 8:20 par.—D.J.H.

1107. L. RUPPERT, “Die alttestamentlich-jüdischen Messiaserwartungen in ihrer Bedeutung für Jesus und seine Zeit,” *MünchTheolZeit* 35 (1, '84) 1-16.

Even though the word *mašīāh* does not occur in the OT in the “messianic” sense, the fact of messianic expectation in OT times can hardly be denied (e.g. Psalm 72). This messianic expectation developed through a series of crises in Jewish history up to NT times, in which the Davidic dynasty was threatened and brought into question. It surely affected Jesus’ perception of his mission and the early Christian understanding of his person.—D.J.H.

1108. D. STANLEY, “Jesus the Servant,” *Hosanna* [Phoenix, AZ] 1 (4, '83) 11-16.

The early Christian celebration of Jesus as the Servant of the Lord (see Mk 14:24; Phil 2:6-11) arose from Jesus’ self-understanding. The idea reached its ultimate perfection in the Johannine narrative of Jesus’ final meal with his disciples.—D.J.H.

1109. H. U. VON BALTHASAR, “Approches Christologiques,” *Didaskalia* 12 (1, '82) 3-11.

In order to perceive the unicity of Christ, one must not neglect any of the major christological articulations put forth in the NT. Three fruitful approaches to Christology focus on Jesus in the Gospels (his death *pro nobis*, virginal birth, and miracles), the OT heritage, and the mysteries of the Trinity and the church.—D.J.H.

Christology, § 28-1180.

Church and Ministry

1110. W. F. CRUM, “The Mission of the Church in the New Testament and Patristic Writings,” *Missiology* [Scottsdale, PA] 12 (1, '84) 81-85.

The chief means of spreading the Christian faith in NT and patristic times were preaching, writing, the household church, and the spirit of martyrdom.—D.J.H.

1111. P. GRELOT, “Le sacerdoce commun des fidèles dans le Nouveau Testament,” *EspVie* 94 (9, '84) 138-144.

The common priesthood of the faithful is explained with reference to its OT precedents (Exod 19:6; Isa 61:6) and its NT developments (1 Pet 2:5, 9; Rev 1:5-6; 5:9b-10; 20:6; texts in Paul’s letters and Hebrews that use priestly or sacrificial imagery in describing Christian life). A theological reflection based on the biblical data concludes the article.—D.J.H.

1112. C. R. HOLLADAY, “Church Growth in the New Testament: Some Historical Considerations and Theological Perspectives,” *RestorQuart* 26 (2, '83) 85-102.

In dealing with “church growth” according to the NT, it is important to clarify what each word in the phrase means. Besides a complex and interacting set of historical and sociological factors, one must take account of theological factors at work. Problems also appear in the three strata of the NT that have exercised enormous influence on mission and church growth: Jesus according to the Synoptic tradition, Lk-Acts, and Paul’s letters. Another area of critical debate is whether there was a uniform kerygma in earliest Christianity.—D.J.H.

1113. E. KRENTZ, "Fidelity in Variety: Forms of the Church in the New Testament," *Listening* [St. Louis, MO] 19 (1, '84) 73-82.

Early Christianity was characterized by immense variety of confession, self-understanding, structure, and action. This variety is illustrated by the NT "traces" of the earliest church, the data about the church in Paul's letters, the developments in the Pauline tradition, and some NT hints of an unstructured church in Mt and 3 John. Yet all the NT churches were committed to living out their confession of the resurrected Lord in such a way as to give him glory.—D.J.H.

1114. A. J. SMUTS, "Die vernuwing in die diakenamp: Die vernuwing volgens Bybelse grondslag" [Renewal of the Office of Deacon: Renewal according to Biblical Principles], *NedGeref TeolTyd* 24 (4, '83) 364-374.

Any renewal of the office of deacon must take its cue from the *diakonia* of Jesus. In practical terms this means that deacons should not form a separate body within the church in order to perform all sorts of services. Their sole aim should be to assist the church and every church member to fulfill his or her calling as *diakonos*.—B.C.L.

Various Themes

1115. E. BEST, "The Revelation to Evangelize the Gentiles," *JournTheolStud* 35 (1, '84) 1-30.

It is unlikely that the historical Jesus explicitly taught his disciples to go on a mission to the Gentiles. The NT tradition that the revelation about the Gentile mission was given to the apostles soon after Jesus' resurrection can hardly be original, since the Gentile mission was thoroughly established before that tradition existed. The NT tradition of Paul as the recipient of the revelation that the gospel was intended for Gentiles also involves historical difficulties. Preaching to the Gentiles was most likely a natural development of the position of the Hellenist group associated with Stephen and Philip, which was scattered from Jerusalem after Stephen's martyrdom.—D.J.H.

1116. M. BOUTTIER, "La monnaie de l'évangile," *EtudThéolRel* 59 (1, '84) 29-40.

The gospel of God in the NT is like a coin with two sides: on the reverse Jesus' proclamation of the kingdom (see Mk 1:14), and on the obverse the apostles' confession of Jesus as king (see 1 Cor 15:1-11). The chief service required of Protestant theology today is to affirm the priority of the gospel even with respect to the kingdom of God, the church, and the Scriptures.—D.J.H.

1117. J. BRIEND, "'Honore ton père et ta mère,'" *Christus* [Paris] 31 (122, '84) 203-216.

After noting some surprises in the OT commands to honor one's parents (Exod 20:12; Deut 5:16), the article discusses duties toward parents according to Proverbs, parents and children according to the Law, "fear" of one's mother and father (Lev 19:3), honor toward parents in post-exilic books, and Jesus and the commandment regarding parents. Jesus' often paradoxical attitude toward this commandment reflected the conflict between the role of parents in transmitting God's word to their children, and Jesus' call to revelation and discipleship.—D.J.H.

1118. D. BROWN, "Jerusalem: Biblical Guidelines for Political Action," *Tantur Yearbook* [Jerusalem] ('81-'82) 113-136.

After an introduction on the Bible and politics, the article discusses the OT prophetic principles of righteousness, peace, and community, and summarizes the main OT prophetic themes concerning hope for a restored Jerusalem as the center of a restored Israel. The third section opens with background on the challenges of Hellenistic culture and Roman imperialism to the Judaism of

Jesus' time, and then examines Jesus' teaching on God's reign and the priorities of God's reign (repentance, obedient trust, righteousness, peace, service, recognizing God's servant). The fourth section deals with Jesus' teaching about the future, and the fifth lists seven guidelines for living in the last days.—E.G.B.

1119. T. CITRINI, "La ricerca su Simon Pietro. Traguardi e itinerari a trent'anni dal libro di Cullmann," *ScuolCatt* 111 (6, '83) 512-556.

Using O. Cullmann's *Petrus* (1952) as a point of departure, this survey of research first explains the principles of redaction criticism and shows how Peter is portrayed in Paul's letters, Mk, Lk-Acts, Mt, Jn, and 1-2 Peter. The second part considers the history of three Petrine traditions in the NT: Simon Peter before and after Easter, the name Cephas-Peter and its meaning, and the appearance of the risen Lord to Peter and its significance for the church's origin. The concluding section discusses historicity and theological pluralism in the revelation of the Petrine mystery, the theology of succession, and the "others" and the bishops of Rome.—D.J.H.

1120. A. P. DOMINIC, "Apocalyptic Sources of Religious Life," *RevRel* 43 (2, '84) 191-202.

After rooting religious life in Jesus' experience of the kingdom of God, the article shows how religious life experiences its quickening in the apocalyptic reverberation of the eschatological thrust that has been set in motion irrevocably.—D.J.H.

1121. W. EDGAR, "L'hérésie de l'amour et la discipline biblique," *RevRéf* 35 (1, '84) 12-23.

The biblical teachings about love are always expressed in the framework of other realities such as judgment, wrath, and holiness. The hermeneutical problem posed by the OT imprecatory Psalms (7, 35, 55, 59, 69, 79, 109, 137) should be treated with reference to the NT themes of the Christian combat, just wrath, refusal of love, and prayer for justice.—D.J.H.

1122. P. EDWARDS, "What did the Apostles make of Confirmation?" *ClerRev* 69 (3, '84) 107-109.

The roots of confirmation lie in the Jewish festival of Pentecost and the Bar Mitzvah ceremony. Just as the apostles would have seen the chosen people as coming of age at Pentecost, so they would have understood the giving of the Spirit to a mature member as the completion of the work begun at baptism.—D.J.H.

1123. J. S. GALLIGAN, "Mary: A Mosaic of Joy," *RevRel* 43 (1, '84) 82-92.

In the NT Mary reveals her joy by her exemplary discipleship (Lk, Jn) and her song of praise (Lk 1:46-55). The OT imagery used to describe Mary contributes to the theme of joy.—D.J.H.

1124. J. GALOT, "Le sens de l'Eucharistie," *EspVie* 94 (15, '84) 209-218.

After tracing the development of the "eucharistic" vocabulary [see § 28-299], the article considers the theological significance of the "Eucharist," or thanksgiving: praise and thanksgiving, thanksgiving in Jesus' public life, and Jesus' thanksgiving in instituting the Eucharist. The final section treats the Eucharist and the spirit of thanksgiving in the church.—D.J.H.

1125. D. GUTHRIE, "Transformation and the Parousia," *VoxEvang* 14 ('84) 39-51.

After considering the biblical idea of transformation and its theological importance, the article comments on the certainty and significance of the parousia as the consummation of history, discusses the need for change in light of the parousia (see 1 Cor 15:50-58; 1 Thes 4:13-18; Phil

3:20-21), and defines the nature of the transformation to which all Christians can look forward.—D.J.H.

1126. A. HAMILTON, "Images of the Beginning," *Way* 24 (1, '84) 8-16.

The importance of beginnings is illustrated by reference to modern debates about the origins of Jesus and the world, the different ways in which the four Gospels begin, and resurrection and fatherhood-motherhood as central Christian images of beginning.—D.J.H.

1127. R. H. HIERS, "Ecology, Biblical Theology, and Methodology: Biblical Perspectives on the Environment," *Zygon* 19 (1, '84) 43-59.

Historian L. White's theory that the current ecological crisis derives from the biblical creation story still has adherents. The biblical writers were not addressing 20th-century problems, nor was there a single biblical viewpoint on ecology. Nevertheless, the bulk of the biblical tradition (including the creation accounts in Gen 1-2) represents God as actively caring for all living beings, and humanity as having both dominion over and responsibility for the well-being of other creatures. There is no biblical warrant for degrading the earth or destroying other species of life.—D.J.H.

1128. E. A. JUDGE, "Novo Testamento e Escravidão," *RevistCultBib* 7 (26-27, '83) 11-15.

The first part of this article describes systems of slavery in various parts of the Greco-Roman world, with particular attention to how people became slaves and how they lived as slaves. The second part discusses attitudes toward slavery in the Gospels and Epistles. [The same issue (pp. 32-37) contains J. E. Martins Terra's article on slavery in antiquity. The English original of Judge's article appeared in J. D. Douglas (ed.), *The New Bible Dictionary* (1962).]—D.J.H.

1129. J. KREMER, "Erlösung von Sünde und Tod," *StimmZeit* 202 (4, '84) 239-252.

The NT teaching on redemption depends on the confession of Jesus Christ as redeemer. The article considers Jesus as our future redeemer (1 Thes 1:9-10; Phil 3:20-21; Rom 8:22-24a), as redeemer in virtue of his death and resurrection (Rom 5:8-10; 3:23-26; 2 Cor 5:14-15; Rom 4:25), and as the redeemer expected by Israel (various texts in the Gospels and other biblical writings). The final section explores the why, by what means, and to what purpose of redemption.—D.J.H.

1130. S. LÉGASSE, "Amitié antique et Nouveau Testament," *Chronique. SuppBullLitEccl* [Toulouse] (1, '84) 21-24.

This article first describes the Greek ideal of friendship as reciprocal and individual, and calls attention to the Pythagorean ideal of *homonoia*. Then it outlines some similarities and differences in conceptuality and language regarding friendship in the NT and Greco-Roman writings.—D.J.H.

1131. X. LÉON-DUFOUR AND J. L. MCKENZIE, "Jesus e os Escravos," *RevistCultBib* 7 (28, '83) 3-4.

This synthesis of information about slavery and slaves in the NT observes that the NT writers attacked the principle of inequality on which slavery was based rather than the institution of slavery itself.—D.J.H.

1132. A. H. LEWIS, "The New Birth under the Old Covenant," *EvangQuart* 56 (1, '84) 35-44.

Adequate evidence can be found in the Bible to demonstrate that the saints of the OT experienced

regeneration by the Holy Spirit in essentially the same way that believers have been “born again” since Pentecost. This thesis is supported by the language of regeneration in the OT, the work of the Holy Spirit in the OT, the NT view of the saints of old, the regenerating ministry of Christ, and the prophetic character of the Pentecostal gift of the Spirit.—D.J.H.

1133. D. LONSDALE, “Mary and the New Testament,” *Way* 24 (2, '84) 133-145.

A survey of recent studies about Mary in the NT reveals a remarkable degree of consensus and relatively few areas of conflict about either presuppositions and methods of exegesis or the results of the application of those methods. It also indicates real differences in attitude toward Mary among the NT writers, and shows that the NT teaching about the virginal conception is primarily important for what it tells us about Jesus.—D.J.H.

1134. F. MARTIN, “Le baptême dans l'Esprit. Tradition du Nouveau Testament et vie de l'Église,” *NouvRevThéol* 106 (1, '84) 23-58.

When John the Baptist announced the one who would baptize with/in the Holy Spirit and fire (see Mt 3:11; Mk 1:7-8; Lk 3:16; Jn 1:27), he evoked the OT themes of restoration, judgment, and fulfillment of promises. The NT writers related John's prophecy to the baptism of Jesus and his ministry, Jesus' description of his death (see Mk 10:38; Lk 12:50), and Pentecost. John's prophecy also influenced several texts in the Fourth Gospel (Jn 3:34; 7:39; 19:37) and perhaps other NT passages (Tit 3:6; 1 Cor 12:13). The article concludes with a discussion of baptism in the Spirit and charismatic renewal.—D.J.H.

1135. W. MARXSEN, “Die Geschichte des Abendmahls im Neuen Testament,” *Zeichen der Zeit* [Berlin] 37 (10, '83) 248-253.

The NT evidence about the Lord's Supper is so varied that one can only speak about its history: the Markan and Pauline formulas of institution, the Jewish Passover meal and its pre-Pauline Christian adaptations, and developments in the Greek-Hellenistic milieu. The diversity of the NT data reminds us that every celebration of the Eucharist involves translation and adaptation.—D.J.H.

1136. F. L. MAULDIN, “Edmond La B. Cherbonnier's Biblical Model of Metaphysics,” *Encounter* 45 (2, '84) 110-122.

Cherbonnier's biblical metaphysics [see §§ 3-691; 7-291] is an inquiry into the forms and attitudes of imagination and conceptualization that are distinctive to the Bible. The key categories and their corollaries that inform his biblical metaphysics include the concepts of freedom, agency, incarnation, and history. Such a metaphysical system appears promising and deserving of thoughtful consideration.—D.J.H.

1137. C. MITCHELL, “Evangelistic Praying,” *GraceTheolJourn* 5 (1, '84) 127-133.

Jesus and Paul prayed little for the unsaved world directly. Instead, they concentrated their prayer efforts on the edification of the saints. As the saints are built up and thrust forth into the harvest, evangelism inevitably takes place.—D.J.H.

1138. L. MONLOUBOU, “Rédemption—réconciliation. Étude biblique (Suite),” *EspVie* 94 (12-13, '84) 177-182. [See § 28-714.]

These biblical reflections on Jesus as our justice and our peace, our redemption and our reconciliation, appear under seven headings: justice, peace, justice and peace—their nuances, human

dependence and sacrificial rite—the bloody sacrifice, sin and the rite of expiation, Jesus as our justice and our peace, and the evident persistence of mystery.—D.J.H.

1139. J. NAVONE, “The Sense of an Ending,” *NewBlackfr* 65 (763, '84) 14-28.

The entire story of Jesus (and its particular ending in the resurrection) equips Christian faith with its sense of the ending both of our individual life stories and of the universal story that is history.—D.J.H.

1140. D. OSTERTAG, “La Veuve dans le plan messianique de Dieu,” *FoiVie* 83 (1, '84) 5-26.

After describing the full membership of widows in the OT people of God, the article focuses on Tamar (Genesis 38), Ruth, Bathsheba (2 Sam 11:1-12:25), the woman of Zarephath (1 Kgs 17:8-24), Anna (Lk 2:36-38), the widow of Nain (Lk 7:11-17), and the widow bringing her offering to the Temple (Lk 21:1-4). It concludes with remarks on widows within the body of Christ.—D.J.H.

1141. F. RAURELL, “Antropologia biblica. Questioni di metodo e di linguaggio,” *Laurentianum* 24 (3, '83) 241-282.

The first part of this article discusses problems connected with biblical anthropology: its relation to culture, its methodology, its presentation (systematic or historical), and the relation between OT anthropology and NT anthropology. The second part considers the anthropology contained in hope in an afterlife according to the OT: anthropological monism as an obstacle, the human person as image of God and garment of “glory,” and life “after death” from a perspective of trust in God. The third part examines the anthropology underlying NT ideas of resurrection: tensions between two anthropologies, attempts at harmonizing Greek and Jewish uses of *sōma*, and the importance of the physical dimension of the body.—D.J.H.

1142. J. A. RIMBACH, “Model Servant/Servant Model,” *ConcJourn* 10 (1, '84) 12-20.

After surveying “servant” language in the Bible and discussing the OT Servant Songs (Isa 42:1-7; 49:1-6; 50:4-11; 52:13-53:12), the article shows how these Servant Songs influenced the NT portrayal of Jesus as the model servant, and how they provide a servant model for Christian ministers.—D.J.H.

1143. B. ROLLIN, “‘Laissant leur barque et leur père, ils le suivirent’ (Mt 4,22),” *NouvRevThéol* 106 (1, '84) 76-95.

The first part of the article investigates the NT theme of following Christ with reference to vocabulary, facts, and Jesus’ own prophetic action at the beginning of his public ministry. The second part traces the history of including “leaving all things” in the call to follow Christ, and the third part explores the profound coherence between Scripture and tradition on this matter. The fourth part relates the evangelical counsels of poverty, chastity, and obedience to Christ’s deliverance from the bondage rooted in the “fear of death” (see Heb 2:15).—D.J.H.

1144. W. RORDORF, “Le dimanche—source et plénitude du temps liturgique chrétien,” *CristStor* 5 (1, '84) 1-9.

The French version of an article published in English in *StudLiturg* [§ 27-724].—D.J.H.

1145. R. R. RUETHER, "Church and Family 1: Church and Family in the Scriptures and Early Christianity," *NewBlackfr* 65 (763, '84) 4-14.

When conservative Christians today talk about restoring the biblical model of the family, they presumably do not have in mind the polygamous slave-holding clan of the OT patriarchal narratives or the woman as economic manager of the household in Prov 31:10-31. In primitive Christianity the church functioned as a countercultural community, claiming priority in the lives of its members and dissolving the primacy of commitment to the family. This radical attitude toward the family was modified by the NT household codes and the 2nd-century A.D. Apologists, but survived in the institution of monasticism.—D.J.H.

1146. K. H. SCHEKLE, "'Denn wie das Weib aus dem Mann ist, so auch der Mann aus dem Weib' (1 Kor 11, 12). Zur Gleichberechtigung der Frau im Neuen Testament," *Diakonia* 15 (2, '84) 85-90.

Starting from 1 Cor 11:12, this survey of the NT data about women in the early church considers Paul's teachings in 1 Corinthians (chaps. 7, 11, 14), the post-Pauline household codes, the new creation envisioned in Gal 3:28, the mutual sanctification of husband and wife, women as office-holders (see Rom 16:1-16), women according to the Pastorals, and woman as symbol of the church. The NT evidence suggests that women could exercise priestly ministry today.—D.J.H.

1147. R. SCHWARZ, "Ansätze kirchlicher Rechtssetzung im Neuen Testament," *BibLiturg* 56 (4, '83) 206-208.

There is no opposition in the NT between the Spirit and law. Concrete directives were necessary to ward off error and to facilitate community life. Paul usually gave reasons for his directives and tried to avoid limiting the community's freedom. Legislation in the NT is always dynamic.—D.J.H.

1148. C. SPICQ, "Charité et vie morale selon le Nouveau Testament," *Vie Spirituelle* [Paris] 138 (658, '84) 4-16.

The NT insistence on charity (*agapē*) as the basis of Christian life is discussed with reference to the imitation of the Master, the dazzling proof of love, the hymn to *agapē* (1 Cor 13:4-7), and the example of Christ.—D.J.H.

1149. G. STRECKER, "Die biblische Friedensbotschaft," *KerDog* 30 (2, '84) 131-146.

The OT idea of *šālôm* as Yahweh's gift to Israel received an eschatological orientation in post-exilic times. Jesus' command to love one's enemies can be understood only against the background of his apocalyptic call to repentance. According to Paul, the church's mission of peace requires that it witness to God's peace revealed in Christ and be a model of God's peaceful order. The article also draws hermeneutical consequences from the biblical teaching on peace.—D.J.H.

1150. L. VIRGO, "First Aid in Pastoral Care: I. The Biblical Basis," *ExpTimes* 95 (7, '84) 196-200.

A biblical foundation for pastoral care is provided first by looking at the theme of blessing in the OT and the NT, and then by considering resurrection as the fulfillment of blessing. In blessing his disciples, Jesus drew them into peace and sent them out as agents of that peace—and that is pastoral care.—D.J.H.

1151. H. U. VON BALTHASAR, "'Erhaben über alle Mächte,'" *IntKathZeit/Communio* 13 (1, '84) 31-34.

The "powers" in the NT are whatever things (e.g. the stars, the state) people deify by ascribing

to them influence over world events. One of the central truths of the NT is that Christ has conquered these powers and that in him Christians also can conquer them.—D.J.H.

1152. C. J. H. WRIGHT, "The Christian and other religions: the biblical evidence," *Themelios* 9 (2, '84) 4-15.

The OT evidence regarding biblical attitudes toward other religions is examined under three headings: creation and fall, the patriarchs, and Israel and the gods of the nations. The NT evidence is considered in three sections: the kingdom of God, light and Logos, and Peter and Paul. The particular, historical, and exclusive dimension of biblical revelation is in danger of being watered down and explained away in current debate.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1153. K. GAMBER, "Jüdisches Erbe im Gottesdienst der Christen. Geht die Basilika auf die hellenistische Synagoge zurück?" *RömQuart* 78 (3-4, '83) 178-185.

The liturgical forms of the synagogue and the Jerusalem Temple strongly influenced early Christian worship. Jewish influence extended even to the basilica as the place of Christian worship, thus indicating how much the early Christian communities understood themselves as the "true Israel."—D.J.H.

1154. T. ORLANDI, "Rassegna di Studi Copti n. 11," *VetChrist* 20 (1-2, '83) 467-482.

This bulletin of recent Coptic studies is divided into four sections: Bible (one book), gnosticism (two books), Apocrypha (four), and art (one).—D.J.H.

Archaeology

1155. V. C. CORBO, "Cafarnao. La città di Gesù," *Antonianum* 58 (1, '83) 102-111.

Excavations at Capernaum, first undertaken in 1905, began anew in 1968 under Corbo's direction. The recent campaigns have revealed a poor town, well planned along Hellenistic lines, with a principal street flanked on the east by four insulae and on the west by five. A typical patriarchal house with furnishings was discovered. Of special importance is the house of Peter, which originated in the Hellenistic period but later underwent changes due to the tradition of its sacred character. The synagogue dates to the 4th or 5th century; beneath it the excavators found the ruins of an earlier synagogue built by the Roman centurion (see Lk 7:4-5). [Corbo's report on the 1983 excavations, focusing on the "last days" of Capernaum before the Arab invasion, appears in *StudBibFrancLibAnn* 33 ('83) 373-390, plates 49-66. S. Loffreda's report on ceramic material excavated during the 1983 season was published in *StudBibFrancLibAnn* 33 ('83) 347-372, plates 29-48.]—W.J.D.

1156. A. FERRUA, "Pietro in Vaticano," *CivCatt* 135 (3210, '84) 573-581.

Despite reports to the contrary, M. Guarducci in her *Pietro in Vaticano* (1983) repeats substantially what she has written elsewhere. She propounds various hypotheses about the Vatican necropolis and its contents that do not square with the facts. She distorts, with polemic, the testimony of the excavators and later experts to support her sometimes curious theories. These theories concern the original methods of burial in the necropolis, the contents of the marble

cassetta in which she believes were originally held the bones of Peter (which she asserts she has verified), a graffito on the Red Wall, the original burial place of Peter and Paul *in catacumbas*, and similar matters.—J.W.O'M.

1157. H. GEVA, "Excavations in the Citadel of Jerusalem, 1979-1980. Preliminary Report," *IsrExplJourn* 33 (1-2, '83) 55-71, plates 3-7.

An expanded version of an article published in Modern Hebrew in *Qadmoniot* [§ 27-1161].—D.J.H.

1158. S. C. HERBERT, "The Orientation of Greek Temples," *PalExplQuart* 116 (1, '84) 31-34.

A survey of exceptions to the alleged rule about the eastward orientation of Greek temples, from the 7th century B.C. (and earlier) through the Hellenistic era, shows that at no time in Greek history was there an unbreakable rule about the orientation of temples, nor can any consistent element among the exceptions be found to imply that the rule was broken only under certain predictable and determinable circumstances.—D.J.H.

1159. Z. ILAN, "Mqwmh šl mrwt—yyšwb mbwšr bgbwł hgłyl (The Location of Meroth—A Fortified Settlement on the Galilee Border)," *Qadmoniot* 16 (2-3, '83) 83-85.

The identification of the fortified Jewish settlement of Meroth (or Mero), mentioned by Josephus in *War* 2:574, has long been a problem. The two leading candidates are without archaeological proof: The remains at Marun al-Ras date exclusively from the late Roman period, and Meiron lacks a fortification wall. A more likely candidate is Khirbet Maros, on the road between Hazor and Alma; its name is continuous with Meroth. A 1982 survey of the site shows that it had a wall about one meter thick made of large stones, a ditch twenty-five to forty meters wide, and various wells. It also contains the ruins of a synagogue oriented north-south with parallel rows of columns inside and a portico outside. Architectural features indicate that the structure was typical of Galilean synagogues. The ceramic finds date from the 1st century A.D. to the Ottoman period, but excavation will be needed to determine whether Khirbet Maros was occupied before the Jewish War.—A.J.S.

1160. B. ISAAC, "A Donation for Herod's Temple in Jerusalem," *IsrExplJourn* 33 (1-2, '83) 86-92, plate 9B.

The Greek inscription on a limestone plaque published in this article records the benefaction made by Paris (or Sparis) son of Akeson, presumably a (Jewish) foreign resident of Rhodes, for a pavement somewhere on or near the Temple Mount in Jerusalem (which may well have been the pavement of the southern court). The date is the twentieth year in the reign of a king who cannot be other than Herod the Great (i.e. 18-17 B.C.). This inscription raises the question whether such donations were more important to Herod's building of the Temple complex than Josephus admitted.—D.J.H.

1161. A. KLONER, "Byt-hknst šl ḥwrbt rymwn (The Synagogue at Ḥorvat Rimmon)," *Qadmoniot* 16 (2-3, '83) 65-71.

Ḥorvat Rimmon, a site located southwest of Hebron and north of Beersheba, was excavated from 1978 to 1980. (1) The earliest pottery dates from the late 2nd century B.C., and the first occupation seems to have extended until the Bar Kokhba War. The finds included a coin from the Jewish War and an ostrakon with the name Shimon on it. There is no clear evidence for walls at this period. (2) The second level (representing the late 2nd and early 3rd centuries) featured a synagogue

whose architecture is unclear because a later synagogue was built on top of it. The north wall was longer than the east and west walls. A stylobate ran along the east wall, but the nature of the columns could not be determined. A plastered and painted rectangular niche in the north wall, about 2.5 meters above the floor, was probably for Torah scrolls. The west wall was built over an earlier floor dating from the Second Temple period. (3) At the next level (mid-4th to mid-6th century) a synagogue with many reused decorative stones from the earlier synagogue was excavated. Sixty-four coins were found in a wall and 160 on the floor, dating from the 3rd to the early 5th century. (4) A 6th-7th century synagogue, constructed according to a different plan, is also mentioned.—A.J.S.

1162. R. KNOX ET AL., "Iron Objects from Masada: Metallurgical Studies," *IsrExplJourn* 33 (1-2, '83) 97-107, plates 10B-13F.

The iron objects from Masada analyzed in this article show a variety of manufacturing procedures and techniques: a small amount of carburization (knife blade); forging from a bloom with an uneven carbon content (arrowhead); a layered structure made from a piece of well-carburized, quenched, and possibly tempered steel (hoe or adze); a structure consisting of a low-carbon layer and a wrought-iron layer (nail); no carburization (peg); and little or no carburization (hoop, hook). The presence of a quenched and possibly tempered object suggests that the skills necessary to produce effective steel were possessed by the smiths of the period. The article was prepared in collaboration with R. Maddin, J. D. Muhly, and T. Stech [see § 28-1164].—D.J.H.

1163. S. LOFFREDA, "La fortezza asmonea-erodiana di Macheronte dove fu decapitato Giovanni il Battista," *Antonianum* 58 (1, '83) 112-122.

This synthesis of the results of the first four seasons of excavation by the Studium Biblicum Franciscanum at Machaerus [see §§ 23-1010; 25-295, 1077; 27-345] discusses the history and topography of the site, describes the remains of the Herodian fortress and other ruins there, and draws some historical and exegetical conclusions, especially with reference to the death of John the Baptist according to Mk 6:14-29 [see § 27-115].—D.J.H.

1164. R. MADDIN, J. D. MUHLY, AND T. STECH, "Armour Scales from Masada: A Metallurgical Study," *IsrExplJourn* 33 (1-2, '83) 108-109, plate 14AB.

The five armor scales from Masada that are analyzed in this article represent a manipulation of copper alloys (with tin and zinc) to produce a striking, decorative effect. The use of metals for ornamentation provides a remarkable contrast to the more utilitarian iron artifacts found at Masada [see § 28-1162].—D.J.H.

1165. F. MANNS, "Le prime generazioni cristiane della Palestina alla luce degli scavi archeologici e delle fonti letterarie," *Antonianum* 58 (1, '83) 70-84.

Archaeology and literary studies should work together for a better understanding of the first Christian generations in Palestine. Christian literary sources include the NT, the writings of the Apostolic and later Fathers, the accounts of the first pilgrimages, and apocryphal literature. Relevant Jewish literature begins with the *birkat hāmmînîm*, followed by the many rabbinic references to the *mînîm*, a term often including Christians. Much relevant archaeological data has been brought to light in the excavations undertaken by the Studium Biblicum Franciscanum. From these two sources, it is possible to sketch the history of the first Christian communities in Jerusalem.—W.J.D.

1166. J. C. MOYER, "Digging into Recent Discoveries in Biblical Archaeology," *ChristToday* 28 (5, '84) 51-54.

This bulletin of fifteen books on archaeology and the Bible emphasizes works published in English since 1979 and intended for nonspecialists. It includes two guides for beginners, four volumes with an OT focus and five with a NT focus, one reference work, and three other titles.—D.J.H.

1167. A. NICCACCI, "L'ambiente del Nuovo Testamento e della chiesa primitiva alla luce degli scavi dello Studium Biblicum Franciscanum (Gerusalemme)," *Antonianum* 58 (1, '83) 6-47.

This survey of contributions made during the past thirty years by the Studium Biblicum Franciscanum in excavating sites that illuminate the world of the NT and the early church first describes work at important shrines in the Holy Land, i.e. places mentioned in the Gospels or known from Christian tradition. Then under the heading "exegesis and theology in light of the excavations," it discusses Capernaum as the center of ministry in Galilee, Machaerus and John the Baptist, Jewish-Christian symbolism and the NT, the baptismal liturgy of the primitive church and the NT, the Jewish-Christian cemetery of Dominus Flevit on the Mount of Olives, and the Nazareth graffiti. The third part, on the milieu and interpretation of the NT, considers history and kerygma, Jewish Christianity and the NT, the problem of the sacred text, the exegete's task, and the Christian reading of the Bible.—D.J.H.

1168. É. PUECH, "Un emploi méconnu de *WL'* en araméen et en hébreu," *RevBib* 91 (1, '84) 88-101.

The Aramaic text on ossuary no. 2, discovered in a burial cave on Mount Scopus, has been wrongly interpreted by J. Naveh [§ 27-1171] as a consolatory burial inscription. The Aramaic text should be read as follows: *l' sk l'nš lm'lh wl' l'zr wšpyrh* ("in no way is it [allowed] for anyone to inter [bones] except those of Eleazar and Shappira"). The use of *wl'* in a restrictive sense after a negative is paralleled in several OT texts (Exod 3:19; Ps 22:3; 1 Sam 2:3; 2 Kgs 5:17; 2 Sam 13:26).—D.J.H.

1169. É. PUECH, "Inscriptions funéraires palestiniennes: tombeau de Jason et ossuaires," *RevBib* 90 (4, '83) 481-533, plates V-VII.

Reexamination of the Aramaic and Greek funerary inscriptions as well as other inscriptions from Jason's tomb in Jerusalem [see §§ 12-718-720] suggests that it was the tomb of the pre-Maccabean high priests (see 2 Macc 5:5-10), restored and used again for the burial of Jason the son of Phinehas ca. 82-81 B.C. Also included are discussions of forty-one Semitic and Greek ossuary inscriptions from Palestine in the Second Temple period. Nine charts illustrating the various epigraphic scripts as well as indexes of Semitic and Greek words (persons and places, common nouns) used in the inscriptions are provided.—D.J.H.

1170. D. ROKÉAḤ, "Qasrawet: The Ostrakon," *IsrExplJourn* 33 (1-2, '83) 93-96, plate 10A.

The Greek ostrakon found at Qasrawet [see §§ 28-335, 342] may contain a description of a route in the border region of Egypt and the area of Qasrawet in northern Sinai ("bay of Carandra, which always is furthest towards Castrum in . . ."). The rare double identification of Psiomiasis Phaiēsios as "son of Akês, brother of 'Azazios, a *scholarius*" suggests that this ostrakon was intended to identify its bearer when he arrived at his destination.—D.J.H.

1171. D. W. ROLLER, "The Problem of the Location of Straton's Tower," *BullAmSchOrRes* 252 ('83) 61-68.

The Hellenistic city of Straton's Tower (Stratonospirgos) [see § 28-338] was founded in the 4th century B.C. It was probably an agricultural storehouse in its earliest stages rather than a lighthouse. The literary evidence for the site is scant, and little information is added by archaeology, since most of the Hellenistic material around Caesarea probably does not belong to Straton's Tower. The field G site does not seem to have been founded early enough or in the right location to be Straton's Tower. Josephus' references (see *War* 1:408; *Ant.* 15:293, 331-333) suggest that Straton's Tower was situated at the center of Caesarea, and that the anchorage of the Hellenistic city became the nucleus of the harbor of its Roman successor. An appendix (pp. 67-68) by R. L. Hohlfelder makes preliminary observations on the Caesarea Maritima coastline before Herod.—E.G.B.

1172. B. SCHWANK, "Neue Funde in Nabatäerstädten und ihre Bedeutung für die neutestamentliche Exegese," *ErbAuf* 58 (6, '82) 425-431.

The preliminary version of an article published in *NTStud* [§ 28-340].—D.J.H.

1173. P. WELTEN, "Bethlehem und die Klage um Adonis," *ZeitDeutschPalVer* 99 ('83) 189-203, plate 10.

The traditional theory about the pre-Constantinian history of the site of the nativity in Bethlehem has been that under Hadrian a cult place of Adonis was established there in order to desecrate the older Christian site; for 180 years this abomination persisted until Constantine built the basilica. Jerome's *Epistle* 58.3 provides the chief literary support for the traditional view. Several scholars (K. Gallig, A. M. Schneider, and A. Voretzsch) have challenged this theory, however. The article examines the evidence in the following order: the comparative situation regarding the Temple Mount and the site of Jesus' burial in Jerusalem, the literary references to an Adonis cult in Bethlehem (especially Jerome and Paulinus of Nola), and the archaeological traces of an Adonis cult in Bethlehem. There are no archaeological indications of such a cult ever existing in Bethlehem. The literary evidence is restricted to Jerome's testimony (on which Paulinus of Nola's witness is dependent). The background to Jerome's testimony is Mt 2:18 and the figure of the weeping Rachel, whose final resting place at the entrance to Bethlehem had been established in pre-Christian times. Jerome's testimony belongs to the bizarre aftermath of the birth traditions; it is also an instructive example of a type of *interpretatio graeca* of a possibly Jewish and certainly Christian practice in Bethlehem: that of lamentation in the grotto of the nativity. In this connection, the problem of Jesus' historical birthplace cannot be clarified.—E.G.B.

1174. N. WIEDER, "Ktwbt yryhw whlytwrgyh hyhwdyt (The Jericho Inscription and Jewish Liturgy)," *Tarbiz* [Jerusalem] 52 (4, '83) 557-579.

This study of the Aramaic inscription on a mosaic unearthed near the entrance to the ancient synagogue at Jericho (see J. Naveh, *On Stone and Mosaic* [1978], no. 69) analyzes idioms and phrases in the inscription, the religious beliefs it reflects, and the connection between this text and components of the Jewish liturgy.—D.J.H.

1175. J. WILKINSON, "Orientation, Jewish and Christian," *PalExplQuart* 116 (1, '84) 16-30.

Jewish and early Christian documents deal more often with the direction in which prayer was to be offered than with the orientation of religious buildings. The alignments of ancient synagogues

and churches display a wide and bewildering variety, though the east-west axis and (alternatively) facing toward Jerusalem seem to have been important principles.—D.J.H.

1176. F. ZAYADINE, "Un *fascinum* près de l'Odéon d'Amman-Philadelphia," *ZeitDeutschPalVer* 99 ('83) 184-188, plates 6-9.

In 1972, while disengaging a monument attached to an exterior wall of the Roman odeum in Amman, the Jordanian Department of Antiquities discovered the limestone bas-relief that is the subject of this article. Originally, the bas-relief was set above the entrance to the attached monument. Representing the evil eye flanked with arms and animals (scorpions and serpents), it had an apotropaic function. Funerary monuments at Petra and Egra confirm the apotropaic significance of serpents and other iconographic elements. The date of the bas-relief is late Roman, i.e. toward the 3rd century A.D.—E.G.B.

Archaeology, § 28-925.

Dead Sea Scrolls

1177. J. M. BAUMGARTEN, "The 'Sons of Dawn' in *CDC* 13:14-15 and the Ban on Commerce among the Essenes," *IsrExplJourn* 33 (1-2, '83) 81-85, plate 9A.

Damascus Document 13:14-15 should be translated as follows: "And let no man of all who enter the covenant of God buy from or sell to the Sons of Dawn, but rather (give) hand to hand." The phrase *bn̄y hšhr* ("Sons of Dawn") refers to members of the Essene community. This rule demanded that internal economic relations among the Essenes be predicated on mutual help and exchange of services rather than on buying and selling.—D.J.H.

1178. F. F. BRUCE, "Literature on the Qumran Texts," *EpworthRev* 11 (1, '84) 97-100.

This survey of books in English on the Dead Sea scrolls concentrates on works that have "proved their value" over the years.—D.J.H.

1179. D. J. CLARK, "The Influence of the Dead Sea Scrolls on Modern Translations of Isaiah," *BibTrans* 35 (1, '84) 122-130.

Of the more than 1,400 variant readings in the Dead Sea texts of Isaiah, only nine (in Isa 14:4; 21:8; 23:2; 33:8; 49:17; 49:24; 51:19; 53:11; 60:19) have commended themselves for inclusion in recent scholarly translations into English, French, and German.—D.J.H.

1180. D. FLUSSER AND S. SAFRAI, "The Essene Doctrine of Hypostasis and Rabbi Meir," *Immanuel* 14 ('82) 47-57.

Jewish hypostatic views (see *m. Abot* 6:1) deeply influenced the Christian understanding of Jesus' divinity. Not only do all the Jewish hypostatic terms occur in the NT, but Jesus himself is identified with God's word, glory, power, spirit, and wisdom. As in rabbinic Judaism, these terms are interchangeable because they all designate God's immanence or the deity itself. The origins of hypostatic thinking are older than and not restricted to rabbinic Judaism, though this approach was relatively unimportant among the Essenes.—D.J.H.

Jewish Backgrounds

1181. P. S. ALEXANDER, "Comparing Merkavah Mysticism and Gnosticism: An Essay in Method," *JournJewStud* 35 (1, '84) 1-18.

Four main models are available for explaining the similarities between Merkabah mysticism and gnosticism: direct influence, indirect influence, common ancestry, and parallel development. None of the simple models on its own appears adequate to cover the whole range and diversity of the parallelism between the two systems. To be preferred is a composite model, which will have to take account of the tradition of Palestinian Jewish apocalypticism, magical thinking, and the religious climate of late antiquity. A chart illustrating the various models completes the article.—D.J.H.

1182. Y. AMIR, "The Term *Ioudaismos*, A Study in Jewish-Hellenistic Self-Identification," *Immanuel* 14 ('82) 34-41.

The Greek word *Ioudaismos* (found in 2 Macc 2:21; 8:1; 14:38; 4 Macc 4:26; Gal 1:13-14; and inscriptions from Stobi and Porto) denoted the complex of behavior entailed by the fact that someone was a Jew—a behavior held to be of such value that it was worthy to fight, even to die, for its sake. After situating *Ioudaismos* in the Greek vocabulary of antiquity, the article draws conclusions from their use of the word about the self-consciousness of Hellenistic Jews, and discusses the legal and philosophical categories in which Hellenistic Jews expressed their Judaism.—D.J.H.

1183. S. APPLEBAUM, "The Second Jewish Revolt (A.D. 131-35)," *PalExplQuart* 116 (1, '84) 35-41.

This brief study of the Bar Kokhba revolt takes account of Hadrian's policies, Roman military strategy, new epigraphic evidence, and archaeological discoveries. The information in early midrashic and talmudic texts about the predicament of the Jewish peasantry before the uprising is also considered.—D.J.H.

1184. W. A. BRINDLE, "The Origin and History of the Samaritans," *GraceTheolJourn* 5 (1, '84) 47-75.

The development of Samaritanism and its alienation from Judaism may be seen as a process marked with important milestones from the 10th century B.C. onward. Jesus regarded the Samaritans as non-Israelites to some extent (see Mt 10:5-6; Lk 17:18; Jn 4:22).—D.J.H.

1185. N. G. COHEN, "Šm'wn hpqwly hsdyr yḥ brkwt (The Nature of Shim'on Hapekuli's Acts)," *Tarbiz* [Jerusalem] 52 (4, '83) 547-555.

Analysis of the talmudic usage of the terms *hsdyr*, *l hsdr*, and *yḥ brkwt* indicates that the action taken by Simeon Hapekuli according to the baraita in *b. Ber.* 28b-29a was not an innovation. He acted at the request of Rabban Gamaliel, who wished to illustrate for the sages the normal practice of daily prayer and to support his stand in requiring the recitation of the entire Amidah.—D.J.H.

1186. S. J. D. COHEN, "Conversion to Judaism in Historical Perspective: From Biblical Israel to Postbiblical Judaism," *Conservative Judaism* [New York] 36 (4, '83) 31-45.

Preexilic Israel did not have the institution of conversion, because the people, land, and God of Israel were indissolubly bound together. With the weakening of this bond through the Babylonian exile, the idea of conversion began to grow. By the time of the Maccabees conversion, ritually defined as circumcision, was securely in place. During the period from the Maccabees to

A.D. 70, Jews were eager to sell their spiritual wares and Gentiles were eager to buy them. The rabbis of tannaitic and amoraic times generally had a positive attitude toward converts and conversion, but their legal rulings and their hesitation to seek proselytes actively bespeak an ambivalence that still characterizes the attitudes of many Jews.—D.J.H.

1187. J. J. COLLINS, "The Intertestamental Literature," *Listening* [St. Louis, MO] 19 (1, '84) 41-52.

This introduction to Jewish literature composed between 250 B.C. and A.D. 132 first discusses midrashic writings (*Jubilees*), apocalypses (their authority, worldview, and eschatology), and the Dead Sea scrolls. Then it considers the literature of the Diaspora, the Greek Torah, and Hellenistic-Jewish ethical writings.—D.J.H.

1188. P. B. DECOCK, "Holy ones, sons of God, and the transcendent future of the righteous in 1 Enoch and the New Testament," *Neotestamentica* 17 ('83) 70-82.

In *1 Enoch* 37-71 and 92-105, the term "holy ones" referred to both angels and righteous humans. The divine sonship of the righteous was understood as a sharing in divine sonship with the angels, who enjoy a heavenly, immortal life with God. The association of the title "Son of God" with God's transcendent vindication of the suffering righteous may lie behind its application to Jesus and those who believed in him (see Lk 20:35-36; Rom 1:4; 8:18-23; Acts 13:33). [On p. 83 of the same issue, H. C. van Zijl responds to this article.]—D.J.H.

1189. G. DELLING, "Die Kunst des Gestaltens in 'Joseph und Aseneth,'" *NovTest* 26 (1, '84) 1-42.

Building on an earlier investigation of Septuagintal influence on the language of *Joseph and Asenath* [§ 23-687], this examination of the work's literary artistry from beginning to end considers the structure of the whole and its parts, the temporal and spatial framework of the events in the narrative, the development of the characters, the use of *Gattungen* (e.g. monologue, conversation), the relationship of the narrative to the motifs, and the genre of the work. An excursus on the "and"-style of the narrative concludes the article.—D.J.H.

1190. P. G. R. DE VILLIERS, "Revealing the secrets. Wisdom and the world in the Similitudes of Enoch," *Neotestamentica* 17 ('83) 50-68.

The wisdom character of the Similitudes of Enoch (*1 Enoch* 37-71) is evident from its introduction, interest in heavenly secrets, speculative concerns, and ambivalence toward the authority of the Torah. The Similitudes instructed pious Jews in the true nature of scientific knowledge, i.e. knowledge imparted by God's authority, teaching that God created the world and gave it a fixed order. The interest in special knowledge and its authentication was the reason for choosing Enoch as the implied author. [B. C. Lategan responds to this article on p. 69 of the issue.]—D.J.H.

1191. S. DOWD, "The Theological Function of Petitionary Prayer in the Thought of Philo," *Persp RelStud* 10 (3, '83) 241-254.

Philo used several Greek word families to refer to petitionary prayer (e.g. *euchomai*, *iketēuō*, *aiteō*, *deomai*, *entunchanō*, *ekboaō*, *potniaomai*). In Philo's thought, petition functioned as a corollary of his doctrine of divine providence. Pious persons recognize their absolute dependence on God, and petition God for moral and external goods and for forgiveness of sins that would otherwise be purged by punishments. Failure to petition God shows an arrogant independence that does not recognize the rule of divine providence in human affairs.—D.J.H.

1192. Z. W. FALK, "On the Historical Background of the Talmudic Laws Regarding Gentiles," *Immanuel* 14 ('82) 102-113.

The article attempts to understand three rulings regarding Gentiles (*m. Qidd.* 3:12; *b. Sanh.* 57b; *m. Giṭ.* 1:5) against the background of the historical realities existing in Israel and the surrounding region. It would seem that the halakah that the child of a Jewish woman from a Gentile is considered Jewish was based on the historical reality of frequent capture and rape of Jewish women. The framers of the halakah worked in a logical manner to accept into the fold the children born from such unions.—D.J.H.

1193. R. GORDIS, "Scholars Increase Peace: A New Interpretation of a Well-Known Passage," *Conservative Judaism* [New York] 36 (4, '83) 16-18.

Rabbi Ḥanina's saying about scholars increasing peace (see *b. Ber.* 64a) derives from reading *bônayîk* ("your teachers") in place of *bānayîk* ("your children").—D.J.H.

1194. P. GRELOT, "Le Targoum d'Isaïe, X, 32-34 dans ses diverses recensions," *RevBib* 90 (2, '83) 202-228.

This investigation of targums of Isa 10:32-34 first considers the short and long recensions of the text in *Targum Jonathan*, the marginal gloss in Codex Reuchlin that is attributed to the "Jerusalem Targum," and the versions contained in other editions. The second part discusses related accounts of Sennacherib's invasion (2 *Baruch* 63:6-8; the "Jerusalem Targum" of 2 Kgs 19:35-37; *b. Sanh.* 95a; Josephus, *Ant.* 1:92-93; 10:21-23) and reflects on the liturgical reasons for making it the object of a targumic paraphrase in Palestine.—D.J.H.

1195. L. HARTMAN, "An early example of Jewish exegesis: 1 Enoch 10:16-11:2," *Neotestamentica* 17 ('83) 16-27.

An enlarged and revised version of an article published in *SvenskExegÅrs* [§ 23-689].—D.J.H.

1196. A. P. HAYMAN, "The Fall, Freewill and Human Responsibility in Rabbinic Judaism," *Scot JournTheol* 37 (1, '84) 13-22.

Although there was no agreed upon rabbinic view about the origins of death and its relation to Adam and Eve (see Genesis 2-3), there was a noticeable tendency in later rabbinic sources to avoid the earlier view that Adam brought the sentence of death on all human beings and to take a rather "light" view of his transgression. There was even an attempt by some rabbis in the mid-to-late 2nd century A.D. to shift the locus of the fall from the Garden of Eden to Mount Sinai. The rabbis' "light" view of the fall and original sin can be explained with reference not only to the inherent needs of a Law-based religion but also to a reaction against the "heavy" view of the fall adopted by Christianity.—D.J.H.

1197. B. ISAAC, "Judaea after AD 70," *JournJewStud* 35 (1, '84) 44-50.

Josephus' statements in *War* 7:216 about Vespasian's treatment of Jewish land after the First Revolt have been misinterpreted by modern scholars. The phrase "all Jewish land" referred only to confiscated property, which could be given as a present to others (see Josephus' *Life* 422). It is clear that Jews possessed land in Judea in fact and by right after A.D. 70.—D.J.H.

1198. H. JACOBSON, "Marginalia to Pseudo-Philo *Liber Antiquitatum Biblicarum* and to the *Chronicles of Jerahmeel*," *RevÉtudJuiv* 142 (3-4, '83) 455-459.

This article discusses two texts in *Chronicles of Jerahmeel* (42:8; 42:9) and nine texts in

ps.-Philo's *Biblical Antiquities* (9:10; 9:15; 16:4-7; 11:10; 15:6; 15:7; 16:2; 16:3; 16:6). It proposes new emendations and translations, calls attention to some OT echoes, and suggests that several passages in *Biblical Antiquities* show the influence of Greek mythology and literature.—D.J.H.

1199. G. JOSSA, "Chi sono i Galilei nella *Vita* di Flavio Giuseppe?" *RivistBib* 31 (3, '83) 329-339.

S. Freyne's identification of the "Galileans" in Josephus' *Life* as the loyal military supporters of Josephus [§ 25-328] is basically convincing. But limiting these Galileans to the countryside, as Freyne does, is too rigid and exclusive. Moreover, he has not given sufficient attention to the motivations of the Galileans or to their relations with Josephus and John of Gischala.—D.J.H.

1200. S. T. KATZ, "Issues in the Separation of Judaism and Christianity after 70 C.E.: A Reconsideration," *JournBibLit* 103 (1, '84) 43-76.

The allegation of a concerted and intense anti-Christian policy after A.D. 70 on the part of the Yavnean sages and their immediate heirs does not stand up to careful and unbiased scrutiny. The evidence for the Jewish circulation of official anti-Christian "letters," an official "ban" against Jewish Christians, a prohibition against Christian books, and the enactment of the *birkat hām-mînîm* against Christians is exceedingly slim. There was no official anti-Christian policy at Yavneh or elsewhere before the Bar Kokhba revolt, and no total separation between Jews and Christians before (if immediately after?) A.D. 135.—D.J.H.

1201. K. KOCH, "Sabbatstruktur der Geschichte. Die sogenannte Zehn-Wochen-Apokalypse (I Hen 93:1-10; 91:11-17) und das Ringen um die alttestamentlichen Chronologien im späten Israelitentum," *ZeitAltWiss* 95 (3, '83) 403-430.

After presenting the Aramaic text and a new German translation (with notes) of the "ten weeks" teaching in *I Enoch* 93:1-10; 91:11-17, the article discusses the text's periodization of world history in comparison with that of Dan 9:24-27 and the chronological data in the Masoretic and Septuagint versions of the OT, the contribution of *I Enoch* 91:11-17 to apocalyptic eschatology, the place of the text in Jewish debates about world chronology, and its idea of a "sabbatical" structure of history.—D.J.H.

1202. J. H. LE ROUX, "The use of Scripture in *I Enoch* 6-11," *Neotestamentica* 17 ('83) 28-38.

The biblical story of the fall of the sons of God (see Gen 6:1-4) was reinterpreted in the Shemihaza narrative (*I Enoch* 6:1-8; 7:1-7; 8:4) by using mythical images, identifying the "sons of God" as angels and naming them, describing the women as beautiful and comely, stressing the sexual commingling, etc. Likewise, the biblical flood narrative (see Gen 6:5-9:17) was retold in *I Enoch* 9:1-11:2 so as to emphasize the intercession of the angels, God's judgment, and God's restoration. Whereas the Yahwist accounts originated in a time of peace and glory, the Shemihaza narrative reflects great turmoil and suffering. [The same issue (p. 39) contains a response by S. W. Theron.]—D.J.H.

1203. J. C. MALAN, "Enochic (apocalyptic) and Christian perspectives on relationships: A tentative comparison of striking aspects and underlying lines of thinking revealed in *I Enoch* and the New Testament," *Neotestamentica* 17 ('83) 84-96.

The thinking about the divine-human relationship in *I Enoch* 1-36 and 73-108 is dualistic, deterministic, legalistic, static, and exclusivistic. Its thinking about human relationships is based on a speculative aloofness from sin and a superficial and limited categorizing of words, deeds,

and persons. NT interpretation should be purged of Enochic (apocalyptic) ways of thinking. [I. J. du Plessis responds to Malan on p. 97 of the issue.]—D.J.H.

1204. J. NEUSNER, "Mishnah and Messiah," *BibTheolBull* 14 (1, '84) 3-11. [See § 28-772.]

The Mishnah proposed to build an Israelite worldview and way of life that was based on sanctification and ignored the immediate apocalyptic and historical terrors of the age. Therefore, the messiah myth found no consequential place in the Mishnah (see *m. Soṭa* 9:9-15). Later on, however, the messiah myth became the moving force and principal mode of teleological thought in the talmudic writings.—D.J.H.

1205. R. C. NEWMAN, "The Ancient Exegesis of Genesis 6:2, 4," *GraceTheolJourn* 5 (1, '84) 13-36.

The interpretations of Gen 6:2, 4 in ancient Jewish and Christian sources divide into two categories: supernatural and nonsupernatural. The supernatural interpretation of the *bny h'lhym* as angels and the *nplym* as giants was dominant in antiquity, even in the NT (see Jude 6; 2 Pet 2:4; 1 Cor 11:10; Mt 22:30). Many details in the ancient interpretations of Gen 6:2, 4 can be derived from other OT passages.—D.J.H.

1206. A. OPPENHEIMER, "The Bar Kokhba Revolt," *Immanuel* 14 ('82) 58-76.

The Bar Kokhba revolt, which took place between A.D. 132 and 135, was the last serious attempt in antiquity to restore the independence of the Jewish people in their own country. It was characterized by the unity of the Jewish people and their virtually unanimous concurrence in Bar Kokhba's leadership. After sketching the sequence of events between the Jewish rebellions of A.D. 115-117 and the start of the revolt, the article discusses the leadership of Bar Kokhba, the course of the revolt, the forces attached to Bar Kokhba's troops, and the results of the revolt.—D.J.H.

1207. M. PÉREZ FERNÁNDEZ, "La apertura a los gentiles en el judaísmo intertestamentario," *EstBib* 41 (1-2, '83) 83-106.

This investigation of the "opening to the Gentiles" in intertestamental Judaism contrasts the negative attitude represented by *Jubilees* (especially by the figure of Levi in chap. 30) and the positive attitude represented by *Joseph and Asenath* (with particular emphasis on conversion). It also considers Joseph and Asenath in the Targums and other Jewish writings, and examines the phenomenon of proselytism according to rabbinic sources.—D.J.H.

1208. K. PUSEY, "Jewish Proselyte Baptism," *ExpTimes* 95 (5, '84) 141-145.

The probability of an early dating for Jewish proselyte baptism is greatly enhanced by discoveries about lustrations at Qumran and by the knowledge that interest in "washings" increased in the last century of the Second Temple. Jewish proselyte baptism developed from being merely purificatory in meaning to symbolizing forgiveness of sins and the start of a new life. For women it was the only mark of their incorporation into the people of the covenant.—D.J.H.

1209. F. L. RAMLOT, "Autour de la Mystique Juive du Trône divin," *EtudThéolRel* 59 (1, '84) 71-76.

The publication of P. Schäfer (ed.), *Synopse zur Hekhalot-Literatur* (1981), serves as an occasion for describing the literary products of Merkabah mysticism and discussing some of their teachings.—D.J.H.

1210. D. RAPPEL, "Šmwt gy'wgrpyym wšmwt 'mym btrgwm 'wnqlws (Geographic and Ethnic Names in the Translation of Onkelos)," *Beth Mikra* [Jerusalem] 96 ('83) 67-84.

Targum Onkelos generally gives geographical and ethnic names according to their biblical forms. In some cases, however, it introduces changes to help in identifying locations and peoples known at the time of the Targum's composition. An alphabetical list of such cases (pp. 70-84) comprises most of the article.—D.J.H.

1211. A. RICCIARDI, "El libro etiópico de Henoc y su nueva edición crítica," *Cuadernos de Teología* [Buenos Aires] 6 (2, '82) 26-34.

After surveying the contents of the various parts of *1 Enoch*, this article describes the new edition of the Ethiopic text (with introduction, critical apparatus, English translation, and commentary) in M. A. Knibb's *Ethiopic Book of Enoch* (2 vols., 1978).—D.J.H.

1212. A. RODRÍGUEZ CARMONA, "Concepto de 'muerte' en el Targum Palestinense del Pentateuco," *EstBíb* 41 (1-2, '83) 107-136.

After surveying the vocabulary and formulas used with the root *mwt* ("die") in the Palestinian Targums of the Pentateuch, the article studies the understanding of death that emerges from the Targums' anthropological concepts (soul, flesh, life, etc.), spatial and temporal categories (going down to Sheol, returning to dust or earth, being taken up, being gathered, finishing, etc.), stative categories (sleeping, resting), and visions of natural and unnatural death.—D.J.H.

1213. G. RUIZ GONZÁLEZ, "Profetas y profecía en la obra de Filón Alejandrino," *MiscCom* 40 (77, '82) 113-146.

This systematic presentation of Philo's understanding of prophets and prophecy treats the Hebrew prophets and Philo; the prophetic office; the relations between prophecy, inspiration, and ecstasy; prophecy and knowledge; and the influence of the OT prophets on Philo and Philo's influence on medieval Arab-Jewish philosophy. Philo focused on the cognitive aspect of prophecy and regarded ecstasy as its culmination.—D.J.H.

1214. D. R. SCHWARTZ, "Mynwyw šl pwnṭyws pyl'tws wkrwnwlwgyh šl qdmwnywt hyhdym, sprym yḥ-k (Pontius Pilate's Appointment to Office and the Chronology of Josephus' *Jewish Antiquities*, Books XVIII-XX)," *Zion* [Jerusalem] 48 (4, '83) 325-345.

Analysis of the structure of Josephus' *Antiquities* 18-20 reveals that, understood on its own terms, it is not at all confused in its chronology. Josephus placed first all the central material relating to the government of Judea in a specific ruler's term of office. Then he brought in the peripheral material for the same period. Attention to Josephus' structural principles lends additional weight to R. Eisler's assertion that Tiberius appointed Pontius Pilate as governor of Judea in A.D. 18-19.—D.J.H.

1215. D. J. SILVER, "The Shrine and the Scroll," *Journal of Reformed Judaism* [New York] 31 (2, '84) 31-42.

Despite the specific testimony of *m. Yoma* 7:1-2, no ritual involving the high priest reading from the Torah took place in the Temple on the Day of Atonement. The mishnaic account reflects the interests and "factual" knowledge of the Tannaim who reorganized Judaism after A.D. 70.—D.J.H.

1216. J. C. THOM, "Aspects of the form, meaning and function of the Book of the watchers," *Neotestamentica* 17 ('83) 40-48.

The Book of Watchers (*1 Enoch* 1-36) probably existed as a single and complete text by the mid-2nd century B.C. It consisted of Enoch's first vision (chaps. 1-5), the story of the Watchers (6-11), and Enoch's mission (12-13) and second vision (14-36). The second vision and the story of the Watchers functioned as a foil to and an explanation of the first vision prophesying God's future judgment. Whether the book was to be taken as a blessing or a reprimand depended to a great extent on the reader's context. [The issue (p. 49) also provides a response by H. J. B. Combrink.]—D.J.H.

1217. C. THOMA, "Prolegomena zu einer Übersetzung und Kommentierung der rabbinischen Gleichnisse," *TheolZeit* 38 (6, '82) 514-531.

Since 1981, the Institute for Jewish-Christian Research at the theological faculty of Luzern has been preparing a collection of and commentary on all the parables contained in the rabbinic Midrashim and Talmuds. This article describes the first stage of the project—the translation and analysis of the one hundred parables in *Pesiqta deRab Kahana*, a 5th-6th century A.D. work of homiletic midrash for festivals and special Sabbaths. It reviews the history of research on the rabbinic parables (including present trends), discusses the methodological parameters of the current project, and illustrates the mode of treatment employed with reference to the parable of the "outcast wife."—J.H.E.

1218. A. VAN DER HEIDE, "Van betekenis voor ons? De theologie en de geschriften van het Jodendom" [Of Significance for Us? The Theology and the Writings of Judaism], *NedTheolTijd* 38 (1, '84) 1-16.

The attitude of Christians toward Jewish sources has usually been one of self-interest, though in the 20th century the ideals of critical scholarship and the diminishing role of Christianity have changed this to some extent. Modern interest in Jewish sources comes largely from NT scholars, but the question of the relation between the church and the Jews is also a living issue. Christians tend to be rash in applying the results of their study of the Targums, the Talmuds and Midrashim, and Jewish exegesis. Knowledge of the Hebrew sources is a vital condition for determining the significance of Judaism for Christian theology (which is too often affirmed without sufficient knowledge).—D.J.H.

1219. W. S. VORSTER, "1 Enoch and the Jewish literary setting of the New Testament: A study in text types," *Neotestamentica* 17 ('83) 1-14.

From a literary and communicative viewpoint, it is wrong to classify "apocalyptic" literature as a separate literary genre. Within the narrative framework of *1 Enoch* (apart from chaps. 91-105) there are narratives, argumentative texts, descriptions, expositions, and lists. All the parts are written from the perspective of apocalyptic eschatology. But the apocalyptic features in *1 Enoch* and the NT (even Revelation) are not constituents or characteristics of a literary genre. [A response by P. J. du Plessis appears on p. 15 of the issue.]—D.J.H.

Greco-Roman Backgrounds

1220. J. BEAUJEU, "Les dieux d'Apulée," *RevHistRel* 200 (4, '83) 385-406.

In Apuleius' short philosophical works, a three-tiered theological system is apparent: a supreme god accessible only to the intelligence, celestial gods, and daimons intermediating between gods

and human beings; the same system is also evident in Apuleius' *Apologia*. In *Metamorphoses* 11, Osiris (who is ranked as a daimon in *De deo Socratis*) and Isis are characterized as sovereign deities but appear to Lucius in repeated visions. Two hypotheses are proposed to explain the contradiction between these two pantheons: Apuleius' personal evolution, or an interpretation of the novel as pure fiction. Taking account of Apuleius' personality and the tendencies of his epoch, the article concludes that he wished to illustrate two solutions (both of which attracted him) to the agonizing problem of the relationship between humanity and transcendent divinity: demonology, and Isianic mysticism.—E.G.B.

1221. É. DES PLACES, "Chronique de la philosophie religieuse des Grecs (1980-1983)," *Bulletin de l'Association Guillaume Budé* [Paris] 42 (4, '83) 399-413.

This bulletin of recent publications on Greek religious philosophy [see § 25-1130] contains five major sections: texts, translations, and commentaries; general works; philosophy before Plato; the classical period; and the Hellenistic and Roman periods.—D.J.H.

1222. S. HELLER, "Apuleius, Platonic Dualism, and Eleven," *American Journal of Philology* [Baltimore, MD] 104 (4, '83) 321-339.

The dichotomy between the two parts of Apuleius' *Metamorphoses* corresponds exactly to the Platonic dichotomy between the world and divinity. The first ten books represent the world of becoming, where *caeca Fortuna* holds sway. The eleventh book, containing the highest god and his consort Isis, stands beyond the world. The transformation of Lucius into an ass in book 11, was intended as a metaphor for the fallen state of unredeemed humanity. Even the number of books (ten plus one) was explicitly chosen by Apuleius to give symbolic expression to his Platonic dualism.—D.J.H.

1223. H. KOESTER, "Hē Autokratorikē latreia stēn Hellada. Me basē ta archaiologika heurēmata" [The Imperial Cult in Greece as Reflected in Archaeological Findings], *DeltBibMel* 12 ('83) 5-14.

The article interprets the imperial cult on the basis of coins and inscriptions pertaining to Greek kings and Roman emperors. Coins testifying to divine claims for Alexander and Ptolemy I appeared posthumously. Ptolemy II and his sister-wife claimed divine titles during their lifetimes. The divinity of Julius Caesar was proclaimed on coins of the Augustan period, especially in the East. Inscriptions in Athens and Thessalonica indicate the further development of such claims for later emperors (Hadrian, Caracalla, Galerius, and others).—Th.S.

1224. E. LIPÍŃSKI, "The 'Phoenician History' of Philo of Byblos," *BiblOr* 40 (3-4, '83) 305-310.

The principal conclusion of A. I. Baumgarten's "*Phoenician History*" of *Philo of Byblos: A Commentary* (1981) is that many passages in Philo's work are best understood as containing ideas current when Philo lived and wrote, i.e. in the late 1st and early 2nd centuries A.D., and that the parallels with Ugaritic sources do not prove the antiquity of Philo's material. While Baumgarten's main thesis is certainly correct, a number of particular points in his commentary reflect an insufficient knowledge of Semitic sources and a somewhat problematic guidance in Semitic epigraphy.—D.J.H.

1225. L. H. MARTIN, "Why Cecropian Minerva? Hellenistic Religious Syncretism as System," *Numen* 30 (2, '83) 131-145.

Apuleius' identification of Isis (see *Metamorphoses* 11.5) with Cecropian Minerva (and nine

other Mediterranean goddesses), and not, for example, with the Syrian goddess Atargatis, illustrates the remarkable complexity and profusion of data surveyed in the study of Hellenistic religion from the 4th century B.C. to the 4th century A.D. Hellenistic syncretism best signifies systemic relationships of resemblance construed in terms of sympathy and antipathy. These relationships were understood in the Hellenistic period not as a mixture of cultural particulars to be historically disentangled, but as patterns of relationships to be described in their particulars.—D.J.H.

1226. L. T. PEARCY, "Galen and Stoic Rhetoric," *GkRomByzStud* 24 (3, '83) 259-272.

Galen's ideas about rhetoric can be reconstructed from isolated passages in his medical and philosophical works. The greatest influences on his contemptuous attitude toward rhetoric were Plato, Aristotle, and the Stoics. Galen thought deeply about words, things, and the relations between them; he was guided, but not convinced, by what the Stoics said on these matters.—D.J.H.

1227. D. H. RAYNOR, "Moeragenes and Philostratus: Two Views of Apollonius of Tyana," *Classical Quarterly* [Oxford] 34 (1, '84) 222-226.

Moeragenes' four books on Apollonius of Tyana gave weight to both the magical and the philosophical sides of their subject. Philostratus' disparaging estimation of Moeragenes' work stemmed from Philostratus' embarrassment over Apollonius' magical side and his wish to emphasize the philosophical side.—D.J.H.

1228. P. SOMVILLE, "Le dauphin dans la religion grecque," *RevHistRel* 201 (1, '84) 3-24.

Manifestation of the sea in its fecund power, the dolphin also assumed the somber face of the feminine entity that it incarnated for the ancient Greeks. Linked to the Great Mother of the sea, it reappeared in the retinue of Artemis and in that of Aphrodite. After its connection with this matriarchal archetype, the dolphin (without losing any of its sacredness) became associated with the two gods Apollo and Dionysus.—E.G.B.

1229. R. A. TUCKER, "The Meaning of *Gloria* in Lucan's *Bellum Civile*," *Classical Bulletin* [Wilmore, KY] 60 (1, '84) 4-9.

The article attempts to determine what the Neronian poet Lucan, nephew of the Stoic philosopher Seneca and author of the epic poem *Bellum Civile*, thought about glory: Did he share Thomas à Kempis's view of glory as passing quickly away or Seneca's opinion that the pursuit of glory is an error but a more worthy one than devotion to wine and lust? In order to arrive at Lucan's concept of glory, the fifteen occurrences of *gloria* in *Bellum Civile* are analyzed. Though coinciding to some extent both with Christian thought as expressed by Thomas à Kempis and with Seneca's philosophy, Lucan's concept of glory is more Stoic than Christian. Glory can be good and lasting if it sets a heroic example and/or benefits others. Nevertheless, worldly glory is ephemeral and can bring no peace to the soul.—E.G.B.

1230. F. YOUNG, "Traditional Religious Cultures and the Christian Response—I," *ExpTimes* 95 (8, '84) 235-239.

There are significant parallels between the present religious situation in Hindu India and the religious situation in the Greco-Roman world that confronted early Christianity. The writings of Cicero and Plutarch illustrate the fundamental ecumenical theory common to the philosophical theology of that period: one ultimate God, many immanent powers, many traditional rites and customs, diversity embraced in an essential unity, local national gods identifiable, the same under

many names. Where Plutarch went beyond Cicero, his ideas derived from the emerging Platonist theology. Modern Hinduism insists on the same ecumenical view as Greco-Roman culture did, namely that one divine reality is mediated through diverse images, names, symbols, and rites.—D.J.H.

The Early Church

1231. F. BOVON, "Le Privilège Pascal de Marie-Madeleine," *NTStud* 30 (1, '84) 50-62.

The first part of this article discusses the NT data about Mary Magdalene, with special attention to her association with the Easter event. The second part treats Mary Magdalene in "heretical" sources from the 2nd and 3rd centuries A.D., and the third part focuses on the portrayal of Mariamne the sister of Philip in the 4th-century *Acts of Philip*.—D.J.H.

1232r. S. L. DAVIES, *The Revolt of the Widows* [NTA 25, p. 213].

D. R. MACDONALD, "The Role of Women in the Production of the Apocryphal Acts of Apostles," *Ilf Review* [Denver, CO] 40 (4, '83) 21-38.—Davies' argument that the apocryphal Acts were written by widows who opposed the male-dominant great church is seriously flawed. The recognition of oral substrata and female storytellers behind the apocryphal Acts (e.g. *Acts of Paul*) allows one to account for the prominence of women in these works without the hypothesis of female authorship. Any explanation of the prominence of women in the apocryphal Acts must also take notice of the romance genre, the exaltation of virginity, and the role of women in early Christian social conflicts.—D.J.H.

1233. P. E. DION, "Le 'Pain des Forts' (Ps 78, 25a) dans un dérivé de la littérature hénochienne," *SciEsp* 35 (2, '83) 223-226.

According to Pseudoclementine *Homilies* 8.15.2-4, God made manna available to the giants (see Gen 6:1-4) before the flood. This motif reflects a midrashic interpretation of the phrase *lehem abbîrîm* in Ps 78:25.—D.J.H.

1234. G. HUXLEY, "Geography in the *Acts of Thomas*," *GkRomByzStud* 24 (1, '83) 71-80.

The internal geography of *Acts of Thomas* helps to clarify its East Syrian context. Not only Edessa but also the Hatra of Sanatruk, the rivers of Mesopotamia, the India of the Aksumites, and Nisibis in Mygdonia are pertinent to the examination of the apostle's travels, miracles, and martyrdom. Two geographical arguments tell against an Edessene origin: the statement that the martyr's bones were taken away "to the parts of the West"; and the name of the lady Mygdonia, whom Thomas converted. Perhaps *Acts of Thomas* was written in or near Nisibis in Mygdonia.—D.J.H.

1235. F. MANNS, "Le judéo-christianisme dans la littérature rabbinique," *Antonianum* 58 (2-3, '83) 201-217.

Additional themes reflecting the encounter between rabbinic Judaism and Jewish Christianity [see § 24-660] are examined according to the following outline: Abraham (the father of all the peoples of the earth, the faith of Abraham, Abraham and the covenant, Melchizedek and Abraham); Moses (the exodus from Egypt, the incident at Marah, the manna, the war with Amalek, the conclusion of the covenant, the golden calf, the paschal lamb); messianic traditions; and other polemical traditions.—D.J.H.

1236. J. W. McCANT, "The Gospel of Peter: Docetism Reconsidered," *NTStud* 30 (2, '84) 258-273.

The external witness of Bishop Serapion of Antioch and the almost universal scholarly consensus that *Gospel of Peter* was docetic must be challenged on the basis of the internal witness of the Akhmim fragment discovered in 1886. The alleged loci of docetism in *Gospel of Peter* (4:10; 5:19) do not constitute proof of a docetic Christology. The "Lord" of *Gospel of Peter* is equivalent to the "Jesus in the flesh" of the canonical Gospels.—D.J.H.

1237. G. ORY, "Réflexions sur les Ecrits Clémentins. Qui était Clément?" *CahCercEmRen* 32 (133, '84) 33-39.

Clement of Rome was so enveloped in legend that certain Christian groups and writers claimed to depend on him and wrote in his name. The Pseudoclementine corpus may contain late 2nd-century material contemporary with canonical NT writings, thus illuminating the development of Christianity from Paul to A.D. 150-200.—D.J.H.

1238. G. ORY, "Saint Pierre, ce célèbre inconnu," *CahCercEmRen* 31 (132, '83) 121-134.

The portrayal of Peter in the Gospels is part of a late legend elaborated to justify a new form of Christian faith. The designation of Peter as the "rock" of the church, in Mt 16:17-19, should be connected with Constantine's construction of the Basilica of Saint Peter at the Vatican in A.D. 333. The historical Peter was probably a gnostic; it is very doubtful that he ever visited Rome.—D.J.H.

1239. P. SIGAL, "Early Christian and Rabbinic Liturgical Affinities: Exploring Liturgical Acculturation," *NTStud* 30 (1, '84) 63-90.

The theory of liturgical acculturation helps to explain the presence of so much Jewish halakic and liturgical material in *Didascalia*, Hippolytus' *Apostolic Tradition*, and *Apostolic Constitutions*, as well as *Didache*, *Epistle of Barnabas*, and the Pseudoclementines. Jewish worship materials were acculturated to Christian needs and, through the traditional methods of midrash expressed in *pîyyûtîm*, the early church Christianized older Jewish prayers. These *pîyyûtîm* became the basis of revisions in Hellenistic societies, and were either further revised by Gentile-Christian communities or dropped from the liturgy. The Lord's Prayer, Phil 2:10-11 and the *ālênû* prayer, and the Trisagion illustrate the points of contact between Jewish and early Christian worship.—D.J.H.

1240. E. TESTA, "L'Angelologia dei Giudeo-Cristiani," *StudBibFrancLibAnn* 33 ('83) 273-302.

Jewish-Christian ideas about angels are presented under seven headings: the angelic Trinity, the angelic "re-creation" of the church, the angels of the cosmic elements, the angelological tradition of the "elders of Jerusalem," the angelic moral and ascetic life, the angels as psychopomps and the "cosmic ladder," and the invocation of the names of the angels (with a four-page chart).—D.J.H.

Gnosticism

1241. H. G. KIPPENBERG, "Gnostiker zweiten Ranges: Zur Institutionalisierung gnostischer Ideen als Anthropolatrie," *Numen* 30 (2, '83) 146-173.

Medieval Catharism featured an ascetic ethic for the perfect and a loyalty ethic for simple believers. Similarly, the Valentinians and the Manicheans distinguished the perfect from second-class disciples. The simple believers among the Valentinians shared in salvation through recognition of transmudane knowledge, whereas the perfect acquired their holiness through a prophetic

gift. The simple believers among the Manicheans shared in salvation through service in rescuing the light; the perfect acquired their holiness through homelessness and renunciation of work.—D.J.H.

1242. P.-H. POIRIER, "La *Prôtennoia trimorphe* (NH XIII,1) et le vocabulaire du *Descensus ad inferos*," *Muséon* 96 (3-4, '83) 193-204.

The vocabulary and symbolism used in describing the descent of Protennoia to her own in *Trimorphic Protennoia* (e.g. 41:1-29) reflect the portrayals of Christ's *descensus ad inferos* in Christian texts from the 2nd to the 4th century A.D. The essential difference was that the infernal place from which Protennoia had to deliver her own was this world.—D.J.H.

1243. H.-M. SCHENKE, "The Problem of Gnosis," *SecondCent* 3 (2, '83) 73-87.

After defining gnosis as a religious salvation movement in late antiquity, the article discusses the relation between gnosis and the mystery religions, the origin of gnosis, the tendency in gnosis to move from religion to philosophy, the expansion of the gnostic movement, its intermittent and varied spread, and the history of gnostic systems (especially Sethianism).—D.J.H.

1244. K. TOYOSHIMA, "Neue Vorschläge zur Lesung und Übersetzung von Thomasevangelium Log. 21,103 und 68b," *AnnJapanBibInst* 9 ('83) 230-241.

(1) Analysis of the Coptic texts of *Gospel of Thomas* 21 and 103 indicates that the doublets in this version were largely created by the author of the Coptic redaction. (2) Comparison with Clement of Alexandria, *Stromata* 4.41.2 suggests that the Coptic text of *Gospel of Thomas* 68b should be translated as follows: "No place will be found where you will be persecuted."—D.J.H.

1245. C. M. TUCKETT, "Synoptic Tradition in the Gospel of Truth and the Testimony of Truth," *JournTheolStud* 35 (1, '84) 131-145.

All the allusions to the Synoptic tradition in *Gospel of Truth* can be explained as due to dependence on Mt alone. *Testimony of Truth* shows knowledge and use of both Mt and Lk; the uneven distribution of Synoptic allusions in it is consistent with B. Pearson's theory that 29:6-45:6 once had a separate existence as a tract or homily. These two Nag Hammadi texts throw little light on the history of the Synoptic tradition before its incorporation into the canonical Gospels.—D.J.H.

Gnosticism, § 28-1181.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

H. BARTH AND T. SCHRAMM, *Selbsterfahrung mit der Bibel. Ein Schlüssel zum Lesen und Verstehen* (2nd, rev. ed.; Munich: J. Pfeiffer, 1983, paper DM 28; Göttingen: Vandenhoeck & Ruprecht) 175 pp. Indexed. ISBN: 3-7904-0390-3 (Pfeiffer), 3-525-60358-4 (V&R).

This revision of a work first described in *NTA* 22, p. 201 seeks to be an even more effective tool for reading and living the Bible. After stating some rules for living learning, it considers the steps involved in reading and interacting with biblical texts, and gives sample discussions of particular passages. A seven-page appendix on the "new" approaches and the "old" exegesis is included. Barth is a pastor in Kerzenheim, and Schramm is professor of NT at the University of Hamburg.

S. BROWN, *The Origins of Christianity. A Historical Introduction to the New Testament*, Oxford Bible Series (New York: Oxford University Press, 1984, paper \$8.95) x and 169 pp. Bibliography. Indexed. LCN: 83-13436. ISBN: 0-19-826202-7.

In his four-page introduction, Brown, associate professor of NT at the University of St. Michael's College in Toronto, and author of *Apostasy and Perseverance in the Theology of Luke* (1969), reflects on the modern partnership between theological study of the NT and historical examination of Jesus and the movement that stemmed from him. Then he presents his historical introduction to the NT under five headings: history and the NT, Jesus of Nazareth, Lord and Spirit, "neither Jew nor Greek," and the church.

T. CITRINI, *Identità della Bibbia. Canone, interpretazione, ispirazione delle Scritture Sacre, Leggere oggi la Bibbia 3.3* (Brescia: Queriniana, 1982, paper 8,500 L) 143 pp. Bibliography. Indexed.

After a three-page introduction on the Bible as the book of faith, Citrini discusses the collection of the Sacred Scriptures (canon), the search for the meaning and truth of the Bible (hermeneutics), and the divine mystery of the Bible and in the Bible (inspiration, revelation). A four-page bibliographic guide is included.

Concordance to the Good News Bible, ed. D. Robinson (Swindon, UK: Bible Society, 1983) xi, 1347, 23, and 25 pp. ISBN: 0-564-07202-8.

This concordance to the Good News Bible (Today's English Version) takes all the meaningful words in the text and lists their occurrences in context with biblical references. It also links words that are connected in meaning, and distinguishes individual people and places. Although based on the British-usage edition of the translation, it includes important American-usage vocabulary differences and significant Authorized (King James) Version words. Lists of numbers and names are supplied, and a thematic index makes the concordance usable with other translations. L. J. Rowley served as assistant editor.

A. DI MARCO, *Il Chiasmo nella Bibbia. Contributi di stilistica strutturale, Ricerche e proposte 1* (Turin: Marietti, 1980, paper 10,000 L) 215 pp. ISBN: 88-211-7250-3.

This inventory of instances of chiasmus and related literary devices in the Bible follows the traditional order of books from Genesis to Revelation, with references at the foot of the pages to scholarly works in which full discussion of each chiasmus is given. Also included are a five-page introduction and a 21-page conclusion. The material presented here appeared as a series of German articles in *Linguistica Biblica* [see §§ 21-338; 23-746].

J. K. ELLIOTT, *Codex Sinaiticus and the Simonides Affair. An Examination of the nineteenth century claim that Codex Sinaiticus was not an ancient manuscript*, *Analecta Vlatadon* 33 (Thessaloniki: Patriarchal Institute for Patristic Studies, 1982) 192 pp., fig. Bibliographies. Indexed.

In 1862, C. Simonides announced that he had written Codex Sinaiticus in 1840. This monograph shows how the newspapers and journals of that time analyzed the stories put forward by C. Tischendorf and Simonides regarding Codex Sinaiticus, under five headings: Codex Sinaiticus, Simonides, Kallinikos, Simonides the forger, and the biographical memoir about Simonides. Elliott suggests that Simonides' deception was motivated by his strong anti-German feeling.

J. A. FISCHER, *How to Read the Bible* (Englewood Cliffs, NJ: Prentice-Hall, 1981, cloth \$10.95, paper \$4.95) xi and 155 pp. Bibliography. Indexed. LCN: 81-17798. ISBN: 0-13-430785-2 (cloth), 0-13-430777-1 (paper).

Fischer, president of Kenrick Seminary in St. Louis, MO, explains how to read the Bible under seven headings: getting acquainted with the Bible, reading the Bible as literature, how to read stories in the Bible, reading the laws, reading reflective passages in the Bible, reading the Prophets, and prayers. He also offers suggestions about aids to biblical study, how to organize study groups, and scholarly materials.

N. L. GEISLER AND W. E. NIX, *A General Introduction to the Bible* [1968] (Chicago: Moody Press, 1983, \$18.95) 480 pp., 27 illustrations. Bibliography. Indexed. LCN: 68-18890. ISBN: 0-8024-2915-7.

The reprint of a work first published in 1968, this general biblical introduction expounds the claims that God inspired the biblical books, that men of God wrote them, and that the Fathers (Hebrew and Christian) collected and transmitted them to future generations. It deals with inspiration (structure and divisions of the Bible, definition of inspiration, several theories of inspiration and revelation, etc.); canonization (determination of canonization, discovery of canonicity, development and history of the OT canon, etc.); and transmission (languages of the Bible, writing materials, manuscripts, etc.).

H. GIESEN, *Glaube und Handeln. Band 1: Beiträge zur Exegese und Theologie des Matthäus- und Markus-Evangeliums* (172 pp., 42 Sw. fr.); *Band 2: Beiträge zur Exegese und Theologie des Neuen Testaments* (198 pp., 48 Sw. fr.), *Europäische Hochschulschriften, Reihe 23: Theologie* 205; 215 (Frankfurt/M.—Bern—New York: P. Lang, 1983, paper). Bibliographies. Indexed. ISBN: 3-8204-7650-4; 3-8204-7642-3.

The first volume presents studies on why Joseph was called "just" in Mt 1:19, the problem of excommunication according to Mt, the reign of heaven and judgment in Mt, Mark and his traditions according to R. Pesch's *Markusevangelium* (1976-77), Jesus' expectation of an imminent end of the world (Mk 1:14-15; 4:11-12; 9:1), and the withered fig tree as a symbol of Israel (Mk 11:12-14, 20-21). The second volume treats recent commentaries on Acts, the Holy Spirit as origin and driving force of Christian life according to Acts, the understanding of redemption in Revelation, the church on the way through time (Rev 12:1-18), the macarisms in Revelation, Jesus' death as access to the righteousness of God (2 Cor 5:21), Easter faith and the historical Jesus, vocation according to the NT, the NT statements about truth and their ethical consequences, "Hope does not disappoint" (Rom 5:1-2, 5-8), the spiritual blessing of God in Christ (Eph 1:3-6, 15-18), and the "hour of Jesus" (Jn 18:1-19:42). Giesen is professor of NT at the Philosophisch-Theologische Hochschule der Redemptoristen in Hennef (Sieg).

R. R. HANN, *The Bible: An Owner's Manual. What you need to know before you buy and read your own Bible* (New York—Ramsey, NJ: Paulist, 1983, paper \$5.95) vi and 136 pp., 3 plates. Bibliography. LCN: 82-60750. ISBN: 0-8091-2503-X.

Hann, author of *The Manuscript History of the Psalms of Solomon* (1982), instructs beginners on how to find their way around the contents of the Bible, how to select an English translation, how to deal with footnotes indicating translational or textual difficulties, how to begin to use the Bible in theological or devotional reflection, and how to choose resources for further study.

S. KUBO, *A Beginner's New Testament Greek Grammar* (Washington, DC: University Press of America, 1979, paper \$11) x and 235 pp. Indexed. LCN: 79-64247. ISBN: 0-8191-0761-1.

Written primarily for college students, this introduction to NT Greek is divided into 123 brief lessons arranged so that one builds on another. The readings from 1 John and the Fourth Gospel are coordinated with Kubo's *Reader's Greek-English Lexicon of the New Testament* [NTA 25, p. 80]. Review lessons are interspersed throughout the grammar. The appendixes contain (1) rules for accents, (2) verb charts, and (3) charts for articles, nouns, adjectives, and pronouns.

E. LEACH AND D. A. AYCOCK, *Structuralist Interpretations of Biblical Myth* (Cambridge, UK—London—New York: Cambridge University Press, 1984) vii and 132 pp., 15 plates, 10 figs. Bibliographies. Indexed. LCN: 82-25263. ISBN: 0-521-25491-4 (cloth), 0-521-27492-3 (paper).

In addition to his six-page introduction, Leach presents articles on anthropological approaches to the study of the Bible during the 20th century (1982), why Moses had a sister, Melchizedek and the emperor (icons of subversion and orthodoxy), and the difficulties posed by genre distinctions (with reference to the Gospel parables). Aycock has contributed papers on the fate of Lot's wife (structural mediation in biblical mythology), and the mark of Cain.

R. P. MARTIN, *New Testament Books for Pastor and Teacher* (Philadelphia: Westminster, 1984, paper \$8.95) 152 pp. Bibliography. Indexed. LCN: 83-21654. ISBN: 0-664-24511-0.

Martin, professor of NT and director of the graduate studies program at Fuller Theological Seminary in Pasadena, CA, offers guidance in selecting and using books that can help pastors and teachers better understand and communicate the message of the NT documents. He comments on bibliographies in general, basic exegetical tools, English translations, Bible dictionaries and encyclopedias, NT introductions, biblical history and background, NT theology, series of commentaries, one-volume commentaries, and individual commentaries (for each NT book). A 49-page bibliography concludes the handbook.

A. MAYER, *Der zensierte Jesus. Soziologie des Neuen Testaments* (2nd ed.; Olten, Switzerland—Freiburg im Breisgau: Walter-Verlag, 1983, paper DM 39.80) 320 pp. Indexed. ISBN: 3-530-55610-6.

Mayer, formerly professor of sociology at the Pädagogische Hochschule in Reutlingen, first considers the proletarian origin of the NT ("Jesus comes from below") and traces the process of its "deproletarianization" under five headings: "Christ comes from above"; "Paul involves himself"; "Luke prepares for the Constantinian shift"; "the unconquerable canonization"; and "upper-class literary politics." Then he investigates the results of this process with reference to sexism, anti-Semitism, and capitalism. N. Greinacher has provided a three-page greeting. A review article on this book by H.-J. Venetz recently appeared in *Orientierung* [§ 28-469].

J. R. MCQUILKIN, *Understanding and Applying the Bible* (Chicago: Moody Press, 1983, paper \$9.95) 288 pp., 4 figs., map. Bibliographies. Indexed. LCN: 82-22861. ISBN: 0-8024-0457-X.

McQuilkin, president of Columbia Bible College in Columbia, SC, aims to introduce students of the Bible to good methods of interpretation and to help them develop skill in using them. After determining which presuppositions about the Bible are biblical and identifying the principles implied by those presuppositions, he explains the practical skills necessary to put the interpretative principles into practice while respecting both the human authorship of Scripture (understanding human language; historical, physical, and cultural setting; a method for word study; etc.) and its divine authorship (unity of Scripture, coherence of truth, approach to alleged discrepancies, etc.).

O. MERK (ED.), *Schriftauslegung als theologische Aufklärung. Aspekte gegenwärtiger Fragestellungen in der neutestamentlichen Wissenschaft* (Gütersloh: Mohn, 1984, paper DM 19.80) 107 pp. Indexed. ISBN: 3-579-00085-3.

The initial five chapters in this volume discuss scriptural exposition as theological enlightenment: G. Strecker on the state of NT scholarship in Germany, K. Niederwimmer on the situation of NT scriptural exposition in Austria, F. Bovon on present-day scriptural exposition in Swiss and French Protestant circles, R. Morgan on theological exposition in the Anglo-Saxon sphere, and G. Haufe on what NT scholarship contributes to theology. Then after A. Vögtle's essay on current

tendencies and problems in NT scholarship from the Catholic perspective, the third section presents H. Klein's treatment of "life" and "new life" in the search for a theology of the whole Bible [§ 28-271], and H. G. Reventlow's report on the "Biblische Theologie" project from 1976 to 1981.

C. F. D. MOULE, *Essays in New Testament Interpretation* (Cambridge, UK—London—New York: Cambridge University Press, 1982, \$37.50) xiv and 327 pp. Indexed. LCN: 81-10144. ISBN: 0-521-23783-1.

The twenty-one studies in this collection concern fulfillment words in the NT [§ 13-84], Jesus in NT kerygma (1970), the use of parables and sayings as illustrative material in early Christian catechesis (1952), the ascension according to Acts 1:9 [§ 2-326], some neglected features in Mt (1964), neglected features in the Son of Man problem (1974), the individualism of the Fourth Gospel [§ 7-535], the problem of the Pastorals [§ 10-249], the nature and purpose of 1 Peter [§ 2-115], certain datives used with reference to death ("to sin," "to law," and "to the world") (1970), peculiarities in the language of 2 Corinthians, the influence of circumstances on the use of christological terms [§ 5-527], the influence of circumstances on the use of eschatological terms [§ 9-81], Paul and dualism with reference to the resurrection [§ 10-981], the context of *maranatha* [§ 5-475], *kathaper apo kyriou pneumatos* in 2 Cor 3:18b (1972), punishment and retribution according to the NT [§ 12-1022], the theology of forgiveness (1971), obligation in Paul's ethical teaching (1967), ". . . as we forgive . . ." (1978), and the sacrifice of the people of God (1962).

J. MUDDIMAN, *The Bible. Fountain and Well of Truth, Faith and the Future* (Oxford: Basil Blackwell, 1983, £9.50) vii and 115 pp. Bibliographies. Indexed. ISBN: 0-631-13188-4.

After discussing the relation between Christian faith and biblical criticism, Muddiman attempts to trace an outline of the shape and unity of the Bible that is broadly consistent with both faith and criticism: images of hope (the OT), the Word incarnate (Jesus and the Gospels), and believing in the body of Christ (Paul and the NT canon). The final chapter ("a biblical agenda") draws out some practical implications for the church's use of the Bible today with regard to spirituality, liturgy, and renewal. Muddiman is vice-principal of St. Stephen's House, Oxford. M. Ramsey has provided a one-page foreword.

Novum Testamentum Graece et Latine. Textum Graecum post Eberhard Nestle et Erwin Nestle communiter ediderunt Kurt Aland et al. Textus Latinus Novae Vulgatae Bibliorum Sacrorum Editioni debetur utriusque textus apparatus criticum recensuerunt et editionem novis curis elaboraverunt Kurt Aland et Barbara Aland una cum Instituto studiorum textus Novi Testamenti Monasteriensi (Westphalia) (Stuttgart: Deutsche Bibelgesellschaft, 1984, DM 32) xii and 47* and 1457 pp., 4 maps (endpapers). ISBN: 3-438-05401-9.

Similar in size and format to *Greek-English New Testament* [NTA 27, p. 199], this volume presents on facing pages the 26th edition of *Novum Testamentum graece* (1979) and the Latin text of the NT according to *Nova Vulgata Bibliorum Sacrorum* (1979). The critical apparatus of the Latin text gives variant readings from the Sixtine-Clementine, Wordsworth-White, and Stuttgart editions.

Palabra y Vida. Homenaje a José Alonso Díaz en su 70 cumpleaños, ed. A. Vargas-Machuca and G. Ruiz, Miscellanea Comillas, nos. 78-79 (Madrid: Universidad Pontificia Comillas, 1983, paper) 455 pp., plate. Bibliographies. ISSN: 0210-9522.

The thirty-seven articles presented to Professor Alonso Díaz on his 70th birthday deal with the OT (eight), the NT (twelve), biblical theology (eight), and Judaism and Christianity (nine). The NT studies are by J. O'Callaghan on the Greek text of Mk 8:1, D. Muñoz León on Mk 9:1 as referring either to the parousia or to messianic fulfillment, J. L. Mesa on Mk 11:12-25 and Hos 9:10-17, S. Muñoz Iglesias on the census preceding that of Quirinius, J. J. Alemany on the structure of Lk 15:11-32, A. del Agua on christological *děraš* in Lk 19:28-40, A. González Blanco on Jn as an apocalyptic book, A. Salas on being born from water and the Spirit according to Jn 3:5, M. Gesteira on Jn 14:18-28 as a key to interpreting the appearances of the risen Lord, J. Losada on the history of the passion and primitive catechesis, X. Quinzá on the semiological approach to Acts 17:19-34, and F. Pastor-Ramos on the originality of the Pauline formulas regarding freedom. Also pertinent to the NT field are the articles by E. Martín Nieto on justice and the Bible, A. González Lamadrid on the unity of faith and the plurality of theologies, J. Vilchez on the

presence and experience of the Spirit, A. Martínez Sierra on the biblical foundations of the sacrament of reconciliation, R. Sivatte on work from a biblical perspective, F. García Martínez on the heavenly tablets in *Jubilees*, L. Díez Merino on the name Jesus in the Jewish-Aramaic onomasticon from the 2nd century B.C. to the 2nd century A.D., and G. Pérez on the contribution of the Jewish sages to Christian teaching on marriage. Also included are a photograph of the honoree, a preface by some of his colleagues, a *curriculum vitae*, and a bibliography of his publications (803 items).

C. H. ROBERTS AND T. C. SKEAT, *The Birth of the Codex* (New York—London: Oxford University Press for the British Academy, 1983, \$32.50) ix and 78 pp., 6 plates. Indexed. ISBN: 0-19-726024-1.

The revised and expanded version of Roberts's monograph entitled *The Codex* (1954), this volume investigates why and in what circles the codex was first used according to the following outline: papyrus and parchment, the writing tablet, from writing tablet to parchment notebook, Martial and the first appearance of the codex as a literary form, the evidence of legal writers, roll and codex (the evidence of Greek literary texts of the first five centuries A.D.), the codex in early Christian literature, the inadequacy of practical considerations in explaining why Christians adopted the codex, two hypotheses about the Christian adoption of the codex, the Christian codex and the canon of Scripture, and the codex in non-Christian literature. Roberts and Skeat conclude that after A.D. 300 the codex rapidly replaced the roll because of its superior capacity and construction.

A. SHORTER, *Revelation and Its Interpretation*, Introducing Catholic Theology 1 (London: Geoffrey Chapman, 1983; Minneapolis, MN: Winston Press, 1984, paper \$12.95) xiii and 277 pp. Bibliographies. Indexed. ISBN: 0-225-66356-2.

Shorter aims to provide a readable textbook on modern approaches to the study of Christian revelation. After discussing revealed religion and its relevance in the contemporary world ("receivers of God's word"), he deals with the nature and content of OT revelation ("God's word, our guide," and "God's word in the world") and with Christology ("the word made flesh"). Then he examines the role of Scripture and tradition in the church ("the church as word"), the relation of Christian revelation to divine revelation in other religions ("hearing the word"), the act of faith and its expression in Christian life and liturgy ("the ingrafted word"), and the question of evangelization in a divided church and a divided world ("the word fully known").

K. STENDAHL, *Meanings. The Bible as Document and as Guide* (Philadelphia: Fortress, 1984, paper \$14.95) xi and 244 pp. LCN: 83-5601. ISBN: 0-8006-1752-5.

After an introduction entitled "meanings," this collection presents articles on biblical theology (1962), kerygma and kerygmatic (1951), and the sufficiency of one canon (1975). Then ten papers appear under the heading "relevance through stressing strangeness and distance": who and whence in Mt 1-2 (1961); messianic license in the Sermon on the Mount (1963); the Sermon on the Mount and 3 Nephi in the Book of Mormon (1978); prayer and forgiveness according to Mt 6:14-15 [§ 3-583]; sin, guilt, and forgiveness in the NT (1962); hate, nonretaliation, and love according to Rom 12:19-21 [§ 7-946]; Paul at prayer [§ 25-173]; the church in early Christianity (1959); the NT background for the doctrine of the sacraments (1970); and immortality as too much and too little (1973). The final three essays concern Judaism and Christianity then and now (1963), the possibility of a new relationship between Judaism and Christianity (1967), and Christ's lordship and religious pluralism (1981).

Theologische Versuche XIII, ed. J. Rogge and G. Schille (Berlin: Evangelische Verlagsanstalt, 1983, paper M 19) 191 pp. Bibliographies.

Of the sixteen articles in this volume, three concern the NT directly: G. Haufe on the contributions of NT scholarship to theology, W. Bindemann on the parable of the unjust judge in Lk 18:1-8, and H. Binder on the figure of Silvanus in early Christian history and theology. The volume includes articles on OT topics by W. Thiel, M. Möller, G. Eggebrecht, C. Baldauf, and P. Sänger.

D. TIDBALL, *An Introduction to the Sociology of the New Testament* (Exeter, UK: Paternoster, 1983, paper £4.20) 160 pp. Bibliography. Indexed. ISBN: 0-85364-301-6.

Tidball, director of studies at London Bible College, aims to introduce nonspecialists to the current applications of sociological perspectives to the NT. After assessing the difficulties inherent in the task and discussing the relation between sociology and faith, he considers the nature of the Jesus movement, the growth of the Jesus movement, the early church in Jerusalem, the Gentile environment and the Christian gospel, Roman social institutions and the early church, the social status of the early Christians, the early church's relationship to the world, the process of institutionalization, and the early church experience.

J. F. WALVOORD AND R. B. ZUCK (EDS.), *The Bible Knowledge Commentary. An Exposition of the Scriptures by Dallas Seminary Faculty. New Testament Edition* (Wheaton, IL: Victor Books, SP Publications, 1983, \$19.95) 991 pp., 40 charts and diagrams, 14 maps. Bibliographies. LCN: 83-061459. ISBN: 0-88207-812-7.

Written and edited by members of the Dallas Theological Seminary faculty, this volume provides for each book of the NT an introduction, outline, commentary, and bibliography: L. A. Barbieri on Mt, J. D. Grassmick on Mk, J. A. Martin on Lk, E. A. Blum on Jn, S. D. Toussaint on Acts, J. A. Witmer on Romans, D. K. Lowery on 1-2 Corinthians, D. K. Campbell on Galatians, H. W. Hoehner on Ephesians, R. P. Lightner on Philippians, N. L. Geisler on Colossians, T. L. Constable on 1-2 Thessalonians, A. D. Litfin on the Pastorals, E. C. Deibler on Philemon, Z. C. Hodges on Hebrews, J. R. Blue on James, R. M. Raymer on 1 Peter, K. O. Gangel on 2 Peter, Hodges on 1-3 John, E. C. Pentecost on Jude, and J. F. Walvoord on Revelation.

Wirkungen hermeneutischer Theologie. Eine Zürcher Festgabe zum 70. Geburtstag Gerhard Ebelings, ed. H. F. Geisser and W. Mostert (Zurich: Theologischer Verlag, 1983, paper 38 Sw. fr. or DM 44) 230 pp. ISBN: 3-290-11527-5.

Of the fifteen papers prepared to honor Professor Ebeling on his 70th birthday, those directly concerned with biblical study are by H. H. Schmid on the meaning of biblical theology, O. H. Steck on Psalm 8, B. K. A. Bonsack on philological and hermeneutical exegesis, S. Schulz on Paul's theology of law in light of Ebeling's *Wahrheit des Evangeliums* (1981), H. Weder on the gift of *hermēneia* according to 1 Corinthians 12 and 14, and E. Bryner on the problem of Scripture and tradition in the Orthodox church.

W. H. WUELLNER AND R. C. LESLIE, *The Surprising Gospel. Intriguing Psychological Insights from the New Testament* (Nashville, TN: Abingdon, 1984, paper \$10.95) 174 pp. Bibliographies. Indexed. LCN: 83-21413. ISBN: 0-687-40724-9.

This collaborative effort by a professor of NT (Wuellner) and a psychological practitioner (Leslie) explores the psychological dynamics operative in fourteen NT texts: waiting (Mt 1:18-25), glorifying (Lk 2:1-20), refusing (Mk 5:1-20), confronting (Jn 4:1-42), healing (Mt 9:1-8), denying (Mk 14:66-72), washing (Jn 13:1-15), preparing (Mk 16:1-8), rejoicing (1 Pet 1:3-9), enabling (Acts 2:1-21), laughing (2 Cor 11:21b-12:10), listening (Lk 10:38-42), integrating (Eph 4:7-16), and naming (Rev 21:1-22:5).

GOSPELS—ACTS

N. ANDERSON, *The Teaching of Jesus*, The Jesus Library (Downers Grove, IL: InterVarsity, 1983, paper \$6.95) 219 pp. Bibliography. Indexed. LCN: 83-4312. ISBN: 0-87784-926-9.

After an introduction on how the Gospels came into being and the authenticity of their record of Jesus' teaching, Anderson investigates Jesus' teaching regarding the summons to the kingdom (the proclamation and nature of the kingdom; the kingdom, eternal life, and salvation), the ethics of the kingdom (the Law and Prophets, personal ethics, social ethics), and the consummation of the kingdom (Jesus' person, cross, resurrection, and ascension; the Holy Spirit, the church's mission, and the parousia). Anderson is also an expert on Islam and the author of *A Lawyer among the Theologians* (1973) and *The Mystery of the Incarnation* (1978).

F. APOLLONIO, *Il Vangelo degli Atei* (Bologna: Editrice Missionaria Italiana, 1982, paper 5,000 L) 135 pp.

After discussing the divinization of Jesus in Christian history, this nontheistic reading of the Gospels considers contrasting opinions about early Christianity (harmful superstition or religion of love), the similarities between Jesus and Socrates, Christianity as a "noninvolved" philosophy, the good news and *metanoia*, the law of love and the primacy of love, and the kingdom and faith. An appendix treats science and faith.

E. BAMMEL AND C. F. D. MOULE (EDS.), *Jesus and the Politics of His Day* (Cambridge, UK—London—New York: Cambridge University Press, 1984, \$69.50) xi and 511 pp. Indexed. LCN: 77-95441. ISBN: 0-521-22022-X.

The twenty-six articles in this collection examine aspects of the theory that Jesus was involved in the Zealot movement: J. P. M. Sweet on the Zealots and Jesus, E. Bammel on the revolution theory from H. S. Reimarus to S. G. F. Brandon, F. F. Bruce on the date and character of Mk, C. F. D. Moule on *Tendenzkritik*, G. M. Styler on *argumentum e silentio*, Bammel on the poor and the Zealots, H. Merkel on the opposition between Jesus and Judaism, B. Reicke on Judeo-Christianity and the Jewish establishment between A.D. 33 and 66, G. W. H. Lampe on A.D. 70 in Christian reflection and on Jesus' trial in *Acts of Pilate*, W. Horbury on Christ as brigand in ancient anti-Christian polemic, Bammel on Jesus as a political agent in a version of *Josippon* and on the feeding of the multitude, H. St. J. Hart on the coin in Mk 12:13-17 parr., Bruce on "render to Caesar," Horbury on the Temple tax, M. Black on "not peace but a sword" (Mt 10:34-36; Lk 12:51-53), W. Grundmann on the supreme court's decision to put Jesus to death according to Jn 11:47-57, D. R. Catchpole on the "triumphal" entry, Lampe on the two swords (Lk 22:35-38), Bammel on the *titulus* on the cross of Jesus and on Romans 13, K. Schubert on the examination of Jesus in Mk 14:55-64, G. Schneider on the political charge against Jesus in Lk 23:2, Bammel on the trial before Pilate, and J. A. T. Robinson on the Johannine claim of giving true witness.

E. V. AND K. G. BARRELL, *St Luke's Gospel. An Introductory Study* (London: John Murray, 1982, paper £2.50) x and 195 pp., 13 illustrations, 3 maps. Indexed. ISBN: 0-7195-3903-X.

After chapters on Jesus' life and teaching according to Mk and Mt and on what we know about Luke and his Gospel, this volume presents an exposition of each pericope in Lk according to the following general outline: the coming of Christ (1:1-4:13), Jesus' ministry in Galilee (4:14-9:50), Jesus' journeys toward Jerusalem (9:51-19:27), and Jesus' last visit to Jerusalem (19:28-24:53).

T. BERNARD AND J.-L. VESCO, *Marie de Magdala. Evangiles et Traditions* (Paris—Fribourg: Editions Saint-Paul, 1981, paper 32 F) 79 pp., 8 plates. ISBN: 2-85049-245-0.

This booklet on Mary Magdalene features Vesco's thirty-page article on Mary Magdalene in the Gospels and Bernard's seventeen-page discussion of Christian traditions about her. Also included are a prologue and conclusion by L.-A. Lassus, color photographs, and translations of Gospel texts in which Mary Magdalene and related figures appear.

E. BEST, *Mark: The Gospel as Story*, Studies of the New Testament and its world (Edinburgh: T. & T. Clark, 1983, £8.95) vii and 155 pp. Indexed. ISBN: 0-567-09342-5.

Based on the Lund Memorial Lectures delivered at North Park Theological Seminary in Chicago in 1978, this volume presents Best's reactions to various problems raised by Mk, e.g. the pre-Markan material, the occasion of the Gospel, the meaning of the word "gospel," the role of the disciples, the pastoral purpose, the passion, Christology, authorship, genre, and Mk's continuing significance. Best is also the author of *Following Jesus: Discipleship in the Gospel of Mark* (1981).

O. BÖCHER, M. JACOBS, AND H. HILD, *Die Bergpredigt im Leben der Christenheit*, Bensheimer Hefte 56 (Göttingen: Vandenhoeck & Ruprecht, 1981, paper DM 8) 55 pp. ISBN: 3-525-87141-4.

This booklet contains articles by O. Böcher on the Sermon on the Mount (Mt 5-7) as primitive Christianity's "law of life," M. Jacobs on the Sermon on the Mount in the history of the church, and H. Hild on the Sermon on the Mount as a guidepost in our time.

C. BROWN, *Miracles and the Critical Mind* (Grand Rapids: Eerdmans, 1984, \$18.95; Exeter, UK: Paternoster) viii and 383 pp. Indexed. LCN: 83-16600. ISBN: 0-8028-3590-2 (Eerdmans), 0-85364-385-7 (Paternoster).

Brown, professor of systematic theology at Fuller Theological Seminary in Pasadena, CA, traces the history of the debate about Jesus' miracles under four major headings: the prescientific age (miracles and apologetics from the early church to the Reformation); the rise of skepticism (the 17th-century crucible, the age of deism, David Hume); the legacy of the 19th century (continental skepticism, orthodoxy embattled); and the ongoing debate (questions of the philosophers, answers of the apologists, critical crosscurrents). He also examines the place of miracles in Christian apologetics and in NT interpretation, concluding that Jesus' miracles were prophetic signs embodying his message and significance.

F. F. BRUCE, *The Gospel of John. Introduction, Exposition and Notes* (Grand Rapids: Eerdmans, 1983, \$13.95) xii and 425 pp. Bibliography. Indexed. ISBN: 0-8028-3407-8.

In his seventeen-page introduction to Jn, Bruce discusses the Evangelist and his Gospel, the Fourth Gospel in the early church, and the message of the Fourth Gospel. His commentary appears according to the following outline: Prologue (1:1-18), Jesus' ministry begins (1:19-2:12), Jesus reveals the Father in the world (2:13-12:50), Jesus reveals the Father to his disciples (13:1-17:26), passion and triumph (18:1-20:31), and epilogue (21:1-25). The English version printed in boldface at the beginning of each section of the commentary is Bruce's own translation of the Greek text.

G. W. BUCHANAN, *Jesus. The King and His Kingdom* (Macon, GA: Mercer University Press, 1984) xix and 347 pp., 6 figs. Bibliography. Indexed. LCN: 83-24939. ISBN: 0-86554-072-1.

Buchanan, professor of NT at Wesley Theological Seminary in Washington, DC, and author of *The Consequences of the Covenant* (1970) and *Revelation and Redemption* (1978), seeks to learn some factors of Jesus' life from the literary forms (chreias and parables) that he used. The nine chapters in this book appear under the following headings: the kingdom of God; rhetoricians, historians, and literary forms; campaigning under pressure; liberty and law; monasticism and economic classes; the mystery of the kingdom of God; the royal treasury; cycles of time and their signs; and the church writes history. Buchanan concludes that Jesus was committed to the principles of the Jewish conquest theology (which he believed to be central to the covenant faith), organized a highly committed following, and trained leaders to extend his program.

F. CAPRIGLIONE, *Il pre/testo biblico* (Innsbruck: Lunte Verlag, 1982, paper) 121 pp. Bibliography.

Capriglione explores Mk as both pre-text (that which preceded the text and its becoming text) and pretext (the use of Mk as a pretext). Under "pre-text" he treats the literary characteristics of Mk and its origin, and under "pretext" he discusses the uses that Mark made of the biblical text (OT and NT) and that Christians have made of Mk, with particular attention to the various hermeneutical levels on which the Gospel has been interpreted. The book is available from the author at Via Monfalcone, 27-71016 San Severo (FG), Italy.

J. M. CASCIARO, *Jesus and Politics*, trans. M. Adams (Blackrock, Ireland: Four Courts Press, 1983) 71 pp. ISBN: 0-906127-64-5 (cloth), 0-906127-63-7 (paper).

The English version of *Jesucristo y la sociedad politica* (1973), this volume first discusses Jewish ideas about the messiah found in the OT and intertestamental writings. Then after observations on Jewish nationalism in Jesus' time, it considers the character of Jesus' messiahship as revealed in his choice of disciples, action and teaching according to certain Gospel texts, attitude toward the state, and trial. Casciaro concludes that Jesus was not a temporal messiah and that he resisted all pressures to reduce his mission to the temporal level.

A. DI MARCO, *Il "Perfetto" nei Vangeli. Grammatica ed esegesi, Ricerche e proposte 2* (Turin: Marietti, 1981, paper 10,000 L) 128 pp. ISBN: 88-211-7251-1.

The first part of this investigation of perfect-tense verbs in the Greek NT surveys the statements of exegetes and grammarians about them. The second part examines all the instances of perfect-tense verbs in the Gospels (Mk, Mt, Lk, Jn), indicating their meaning and translation. An eight-page conclusion is provided.

R. DIPROSE, *Il libro degli Atti. Introduzione e breve commento al libro degli Atti* (Rome: Istituto Biblico Evangelico, 1982, paper 7,000 L) 306 pp. Bibliography.

After a 38-page introduction to Acts (title, author, sources, date, purpose, etc.), this volume presents a commentary on the entire book: between the resurrection of Christ and Pentecost (1:1-26), Pentecost and the first converts (2:1-47), a miracle and the first clashes with authority (3:1-4:31), the community of goods (4:32-5:16), etc. The two appendixes treat the textual problem of Acts and the chronology of Acts. Questions and group exercises are also included. Diprose is professor of NT at the Istituto Biblico Evangelico in Rome.

J. R. DONAHUE, *The Theology and Setting of Discipleship in the Gospel of Mark*, The 1983 Père Marquette Theology Lecture (Milwaukee, WI: Marquette University Press, 1983) iv and 65 pp. LCN: 83-060749. ISBN: 0-87462-538-6.

Donahue, professor of NT at the Jesuit School of Theology in Berkeley, CA, and author of *Are You the Christ?* (1972), first explores the role of the Twelve in Mk with respect to the call to discipleship (1:16-20; 3:13-19; 6:6b-13) and the "negative" portrayal of the disciples. Then he considers the community of disciples in Mk as seen in 3:20-35; 10:29-31; 10:42-45; and 13:33-36. He concludes that Mark's vision of discipleship was meant to describe the religious life of his house-churches.

H. ECHEGARAY, *The Practice of Jesus*, trans. M. J. O'Connell (Maryknoll, NY: Orbis Books, 1984, paper \$7.95; Melbourne: Dove Communications) xxi and 122 pp. Indexed. LCN: 83-19341. ISBN: 0-88344-397-X (Orbis), 0-85924-297-8 (Dove).

The English version of *La práctica de Jesús* [NTA 28, p. 200], this investigation of the "practice" of Jesus discusses Jesus in the history of salvation, his life and work in the context of 1st-century Jewish society, his relationship to the Jewish groups of his time, and his project.

R. FABRIS, *Gesù di Nazareth. Storia e interpretazione*, Commenti e studi biblici (2nd ed.; Assisi: Cittadella, 1983, 18,000 L) iv and 412 pp.

After sketching the debate about the historical Jesus from the Enlightenment to the present, this volume discusses the sources and methods pertinent to research on the historical Jesus; Jesus' milieu, origin, and civil status; his project; the actualization of the project; the identity of Jesus; Jesus' attitude toward his death; his death on the cross; his victory over death in the resurrection; and various perspectives on Jesus. The appendixes concern (1) the virginal conception and the brothers of Jesus, and (2) the chronology and topography of Jesus' passion and death. Fabris is professor of NT exegesis at the Scuola Teologica del Seminario di Udine e Gorizia.

R. FABRIS, *Matteo. Traduzione e commento*, Commenti Biblici (Rome: Borla, 1982) 674 pp. Bibliography. Indexed.

After a 25-page introduction to Mt, Fabris provides for each pericope an Italian translation, a literary analysis, and an interpretation. The following general outline is adopted: the gospel of origins (1:1-2:23), John and Jesus—waiting and fulfillment (3:1-4:25), the Sermon on the Mount (5:1-7:29), the works of the Messiah (8:1-9:34), etc. Also included are essays by V. Grossi on Mt in Jewish-Christian relations from the 2nd to the 4th century, D. Mongillo on liberty and law, and C. Molari on authority and magisterium in the church. Suggestions for group study conclude the volume.

G. FERRARO, *I racconti dell'infanzia nel Vangelo di Luca*, Piccola biblioteca di teologia 1 (Naples: Dehoniane, 1983, paper 7,500 L) 234 pp. Bibliography.

Ferraro's exposition of the Lukan infancy account appears under the following headings: the announcement of the birth of John the Baptist (Lk 1:5-25); the announcement of the birth of Jesus (1:26-38); Mary and Elizabeth (1:39-45, 56); the hymn of Mary (1:46-55); the birth of John (1:59-66, 80); the hymn of Zechariah (1:67-79); the birth of Jesus (2:1-7); the announcement of Jesus' birth to the shepherds (2:8-14); the shepherds' visit to Jesus (2:15-20); Jesus' circumcision, naming, and presentation in the Temple, followed by his return to and life in Nazareth (2:21-24, 39-40); the prophecies of Simeon and Anna concerning Jesus (2:25-38); Jesus at the Temple among the teachers (2:41-52); and final considerations about some aspects of the infancy narrative.

Particular attention is given to each pericope's context, structure, and theological themes. Ferraro is also the author of *Lo Spirito Santo nel quarto vangelo* (1981).

G. FIRPO, *Il problema cronologico della nascita di Gesù*, Biblioteca di cultura religiosa 42 (Brescia: Paideia, 1983, paper 18,000 L) 302 pp. Bibliographies. Indexed.

Firpo, who teaches Greek and Roman history at the Università di Chieti, first considers the approaches of modern scholars to the ancient sources regarding the date of Jesus' birth, and provides general information about the Matthean and Lukan infancy narratives. Then after discussing the chronological data pertaining to Jesus' birth in the Gospels (Lk 3:1, 21, 23; Jn 2:20) and in Mt 2 in particular, he focuses on three problems connected with Lk 2:1-5: the census of the Roman empire, the *apographē* of Judea, and the governorship of Quirinius. Firpo concludes that the most likely date of Jesus' birth was 7-6 B.C. F. Fabbrini has provided a twelve-page reconsideration of Jesus' milieu.

P. GILES, *Jesus the High Priest* (Bognor Regis, UK: New Horizon, 1984, £8.95) ix and 317 pp. Bibliography. Indexed. ISBN: 0-7125-0099-5.

The revised version of a master's thesis directed by F. F. Bruce and accepted by the University of Manchester, this volume argues that the fourth Evangelist intended to portray Jesus as a high priest, and drew on a tradition closely akin to (if not the same as) that behind Hebrews. Its fourteen chapters deal with the kingship of Jesus, the Son of Man in Hebrews and Jn, Jesus the one like Moses, the expectation of a priestly Messiah, Jesus the priest, the consecration of the priest, the work of the priest, Jesus and the sanctuary, Jesus and the Law, Jesus as judge, Jesus and the offering of sacrifice, the intercessory prayers of Jesus, the high priest and the Paraclete, and the priestly Messiah in Jn. The two appendixes list (1) the similarities between Hebrews and Jn, and (2) the Mosaic references in Jn.

J. GNILKA, *Johannesevangelium*, Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 4 (Würzburg: Echter Verlag, 1983, paper DM 34) 163 pp. Bibliography. ISBN: 3-429-00841-7.

After an eight-page introduction to the Fourth Gospel, this volume provides for each pericope the Einheitsübersetzung and a commentary below (with suggestions for preaching and meditation). The following general outline is adopted: Prologue (1:1-18), the public activity of Jesus (1:19-12:50), the departure of Jesus from his disciples (13:1-17:26), the exaltation of Jesus (18:1-20:29), epilogue (20:30-31), and supplement to the Gospel (21:1-25). Gnilka, professor of NT exegesis at the University of Munich, is coeditor (with R. Schnackenburg) of the series.

D. A. HAGNER, *The Jewish Reclamation of Jesus. An Analysis and Critique of Modern Jewish Study of Jesus*, Academic Books (Grand Rapids: Zondervan, 1984, paper) 341 pp. Bibliographies. Indexed. LCN: 83-23570. ISBN: 0-310-33431-4.

Hagner, associate professor of NT at Fuller Theological Seminary in Pasadena, CA, argues that the recent Jewish reclamation of Jesus has been unfair to the Gospels. After discussing Jews and the study of Jesus, he deals with the history of the Jewish study of Jesus (with an excursus on the use of Gospel criticism), the authority of Jesus—his relationship to the Law, eschatology and ethics—the kingdom of God (with an excursus on 1st-century Pharisaism), the religious teaching of Jesus—humanity's relationship to God (with an excursus on the question of originality), and the person of Jesus and his mission. Hagner concludes that, while Christians should become more aware of the Jewishness of Jesus, they should also be disturbed by the rejection of important parts of the Gospels because of their alleged incompatibility with that Jewishness. A critique of J. T. Pawlikowski's *Christ in the Light of the Christian-Jewish Dialogue* (1982) and a bibliographic note are included.

R. HOET, "Omnes autem vos fratres estis." *Etude du concept ecclésiologique des "frères" selon Mt 23,8-12*, *Analecta Gregoriana* 232 (Rome: Università Gregoriana Editrice, 1982, paper 24,000 L or \$24) ix and 226 pp. Bibliography. ISSN: 0066-1376.

Prepared as a doctoral dissertation under the direction of E. Rasco and accepted by the Gregorian University, this investigation of Mt 23:8-12 first determines the exact wording of the text, its redactional history, and the situation of its first audience. The remaining chapters consider

the place of Mt 23:8-12 within Mt 23 and the Gospel as a whole, its internal structure, key terms (*kaleō*, the titles, *ho christos*, words in vv. 11-12), the semantic background of *adelphoi*, and the theological significance of v. 8c. Hoet concludes that the affirmation "And you are all brethren" in Mt 23:8 was an important element in Matthew's ecclesiology of fraternity.

O. KNOCH, *Wer Ohren hat, der höre. Die Botschaft der Gleichnisse Jesu. Ein Werkbuch zur Bibel* (Stuttgart: Katholisches Bibelwerk, 1983, paper DM 32) 346 pp., 37 figs. Bibliography. Indexed. ISBN: 3-460-32151-2.

Knoch, professor of biblical introduction and proclamation at the University of Passau, first provides a 61-page introduction to understanding the parables. Then he gives expositions of thirty-six parables in the Synoptic Gospels: the parable of the sower, its interpretation, the seed growing by itself, the mustard seed, the leaven, etc. The final section presents bibliographic suggestions for working on the parables.

R. KÜHSCHMELM, *Jüngerverfolgung und Geschick Jesu. Eine exegetisch-bibeltheologische Untersuchung der synoptischen Verfolgungsankündigungen Mk 13,9-13 par und Mt 23,29-36 par*, Österreichische Biblische Studien 5 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1983, paper öS 338 or DM 49.50 or 39.80 Sw. fr.) 337 pp. Bibliography. Indexed. ISBN: 3-85396-067-7.

The revised version of a doctoral dissertation directed by J. Kremer and accepted in 1981 by the Catholic theological faculty at the University of Vienna, this exploration of the connection between the persecution of the disciples and the fate of Jesus focuses on Mk 13:9-13 (Mt 10:16-23; 24:9-14; Lk 12:11-12; 21:12-19) and Mt 23:29-36 (Lk 11:47-51). It examines these passages with regard to text and context, language, form and *Gattung*, traditional background and motifs, literary relationships, tradition, and redaction. Then it gives a verse-by-verse analysis of each of the seven passages, concluding with observations on their theological significance within individual Synoptic Gospels and for a theology of persecution.

R. KYSAR, *John's Story of Jesus* (Philadelphia: Fortress, 1984, paper \$4.50) 96 pp. LCN: 83-16537. ISBN: 0-8006-1775-4.

Kysar, lecturer in NT at Lutheran Theological Seminary in Gettysburg, PA, and author of *The Fourth Evangelist and His Gospel* (1975) and *John, the Maverick Gospel* (1976), aims to help readers understand the structure of the story line of the Fourth Gospel. After a section on beginnings (Jn 1:1-51), he discusses Jesus' revelation of glory: signs and speeches (2:1-5:47); food, earthly and heavenly (6:1-71); in Jerusalem (7:1-10:42); and the die is cast (11:1-12:50). Then he considers Jesus' reception of glory: love and rejection (13:1-38), parting words (14:1-17:26), and the exaltation (18:1-20:29). The final section deals with endings (20:30-21:25).

G. LOHFINK, *The Last Day of Jesus. An Enriching Portrayal of the Passion*, trans. S. Attanasio (Notre Dame, IN: Ave Maria Press, 1984, paper \$2.95) 78 pp. Bibliography. LCN: 83-73026. ISBN: 0-87793-312-X.

The English version of *Der letzte Tag Jesu* [NTA 27, p. 210], this volume aims to follow the events of the day on which Jesus died in the light of critical Gospel research but without radical skepticism. It contains chapters on the conflict, the death sentence, the arrest, the council's night session, the Christ confession, Jesus' delivery to Pilate, Jesus before Herod, Pilate's death sentence, the execution, and the burial.

T. MATURA, *Gospel Radicalism. The Hard Sayings of Jesus*, trans. M. Despot and P. Lachance (Maryknoll, NY: Orbis Books, 1984, paper \$8.95; Dublin: Gill and Macmillan) x and 198 pp. Bibliography. Indexed. LCN: 83-6249. ISBN: 0-88344-182-9 (Orbis), 7171-1334-5 (Gill and Macmillan).

The English version of *Le radicalisme évangélique* [NTA 23, p. 230], this volume classifies, analyzes, and interprets the ethical teachings of Jesus that have radical traits, i.e. unusual, paradoxical, decisive, or absolute characteristics. After explaining the choice of texts and giving an inventory of them, it discusses them according to the following outline: radical demands of discipleship, sayings on renunciation, attitudes toward material possessions, the radicalization of the Law,

independent sayings, and the radicalism of the Synoptic Gospels and other NT writings. The third part considers the content, motives, recipients, and relevance of these radical sayings.

V. PASQUETTO, *Da Gesù al Padre. Introduzione alla lettura esegetico-spirituale del vangelo di Giovanni*, Sussidi 1 (Rome: Edizioni del Teresianum, 1983, paper) 485 pp. Bibliography.

Paschetto, author of *Incarnazione e comunione con Dio* (1982), first considers characteristics of the Fourth Gospel as a whole: vocabulary, style, teaching, and literary structure. Then he analyzes the text according to the following outline: toward the appearance of Jesus the revealer (1:1-51), the first manifestation of Jesus (2:1-4:54), the second manifestation of Jesus (5:1-6:71), the third manifestation of Jesus (7:1-11:54), the definitive farewell of Jesus to his people (12:1-50), the manifestation of Jesus to "his own" (13:1-17:26), the way of Jesus toward the glory of the cross (18:1-19:42), the new manifestation of Jesus to "his own" as the risen one (20:1-31), and the epilogue of the Gospel (21:1-25). A 32-page appendix discusses the historical-cultural milieu of the Fourth Gospel.

M. PETZOLDT, *Gleichnisse Jesu und christliche Dogmatik* (Göttingen: Vandenhoeck & Ruprecht, 1984, paper DM 34) 180 pp. Bibliography. Indexed. ISBN: 3-525-56166-0.

The abbreviated and revised version of a doctoral dissertation directed by E.-H. Amberg and accepted in 1975 by the theological faculty at the Karl-Marx-Universität in Leipzig, this exploration of the significance of the Gospel parables for dogmatic thinking first investigates the relation between interpretation and dogmatic theology with reference to interpretation as a dogmatic concept, the antithetical structure of the parables, and the content of selected parables. Then it considers the relation between the parables and dogmatics under three headings: Jesus' preaching and dogmatics today, discoveries, and foundations. The conclusion discusses the possibility of moving from the parables to dogmatic thinking, and the impulses mediated through the parables to dogmatics.

A. POPPI, *Sinossi dei quattro vangeli. Volume I - Testo* (Padua: Messaggero, 1983, soft cover 14,000 L) 325 pp. Indexed. ISBN: 88-7026-483-1.

In order to facilitate continuous reading, this synopsis provides the text of each Gospel in turn (Mt, Mk, Lk, Jn) with its parallels. Also featured are literal Italian translations, the presentation of parallels in columns (Mt, Mk, Lk), typographical devices for signaling words in common, brief textual notes below, a table of parallel passages, and an analytical index.

M. REISER, *Syntax und Stil des Markusevangeliums im Licht der hellenistischen Volksliteratur*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 11 (Tübingen: Mohr-Siebeck, 1984, paper DM 56) xiv and 219 pp. Bibliography. Indexed. ISBN: 3-16-144765-4.

The revised version of a doctoral dissertation directed by G. Lohfink and accepted by the Catholic theological faculty at Tübingen in 1983, this volume first reviews 20th-century research on Semitisms and the Semitic character of Mk, and discusses the appropriate methods and pre-suppositions involved in determining syntactic and stylistic Semitisms. Then it focuses on Mk and related Greek texts with respect to the position of subject and predicate, the use of parataxis with *kai*, and the phenomenon of asyndeton. A nineteen-page appendix provides the Greek texts of eighteen narratives in the "popular" style from Lysias to John Moschus. Reiser concludes that in syntax and style Mk is largely free of Semitisms.

J. REUMANN (ED.), *Our Hope in Christ. Bible Studies for the Seventh Assembly of the Lutheran World Federation. Budapest, Hungary, July 22 to August 5, 1984*, LWF Documentation 14 (Stuttgart: Kreuz, 1984, paper) 91 pp., 13 illustrations. Bibliography. ISSN: 0174-1756.

Issued in preparation for the 1984 assembly of the Lutheran World Federation, this booklet contains J. Reumann's ten-page introduction to Mt and twelve studies of Matthean texts with particular attention to their theme of hope: N. Kiyoshige on 4:12-17, A. Nuber on 5:1-12, B. Stendahl on 5:38-48, C. Klein on 8:23-27, G. Luetkehoelter on 9:1-8, S. Athisayam on 11:2-6, A. and S. Shejvali on 15:29-39, A. Moyo on 25:1-13, G. Brakemeier on 25:31-46, E. Taut on 27:31-56, P. Lehtiö on 28:1-10, and G. Gundersen on 28:16-20.

E. RIVKIN, *What Crucified Jesus?* (Nashville, TN: Abingdon, 1984, paper \$6.95) iv and 124 pp. LCN: 83-15570. ISBN: 0-687-44637-6.

Rivkin, professor of Jewish history at Hebrew Union College-Jewish Institute of Religion in Cincinnati, OH, uses Josephus' writings as a guide in reconstructing the framework of Jesus' life, trial, crucifixion, and resurrection, and in drawing a portrait of Jesus as "a charismatic of charismatics." He discusses Rome's imperial grip over Palestine, the mosaic of Judaism, the cries of Jewish revolutionaries and charismatics, the charismatic style of life "in the likeness of the Son of Man," and Jesus as king of the Jews. Rivkin concludes that the real culprit behind the crucifixion of Jesus was the Roman imperial system, not the Jews or Judaism.

P. ROLLAND, *Les Premiers évangiles. Un nouveau regard sur le problème synoptique*, *Lectio Divina* 116 (Paris: Cerf, 1984, paper 139 F) 260 pp. Bibliography. ISBN: 2-204-02118-0.

After showing the inadequacies of earlier solutions to the Synoptic problem, Rolland presents his new theory regarding the development of the Synoptic Gospels, and concludes with critical comments on the Synoptic Gospel proposals made by L. Vaganay, A. Gaboury, and M.-É. Boismard. He argues that four sources underlie the Synoptic Gospels: the Gospel of the Twelve, which was a Semitic text originating in Jerusalem; the Hellenist Gospel, which was the Antiochian version of the primitive Gospel; the Pauline Gospel, which was a second version of the primitive Gospel from Ephesus or Philippi; and the Q-source, which arose in Caesarea and was the Gospel of the "God-fearers." Rolland has published some of his views on the development of the Synoptic Gospels in three recent articles in *Revue Biblique* [§§ 27-941; 28-105, 904].

G. ROUILLER AND C. VARONE, *Il vangelo secondo Luca. Testi e teologia*, trans. U. Cavalieri, *Bibbia per tutti* (Assisi: Cittadella, 1983, paper 13,000 L) 464 pp. Bibliography.

The Italian version of *Evangelio selon Saint Luc* (1980), this volume first presents introductory chapters on biblical interpretation and Lk, and studies of six passages: Lk 4:1-13; 7:11-17; 10:25-37; 14:25-33; 1:26-38; and 1:46-55. The second part focuses on themes in Lukan theology: the plan of salvation, salvation as promise, Jesus the Savior, the litany of Jesus of Nazareth, the gift of the Spirit, the response of human beings, riches and poverty, prayer, and the full realization of salvation. Appendixes on the infancy narrative, targum and midrash in relation to Christian exegesis, miracle, the Gospel parables, and Mary's virginity are included.

A. SALAS (ED.), *El Avemaria (Lc 1,28.42)*, *Biblia y Fe. Revista de teología bíblica*, vol. 10, no. 28 (Madrid: Escuela Bíblica, 1984, paper 300 ptas.) 103 pp. Bibliography. ISSN: 0210-5902.

After A. M. Delgado's introduction to the Hail Mary (see Lk 1:28, 42), this fascicle presents articles on the biblical background of its individual parts: G. Cañellas on "Hail, Mary," X. Pikaza on "Hail, O favored one," E. Gallego on "The Lord is with you," M. E. Iriarte on "Blessed are you among women," and C. Quelle on "Blessed is the fruit of your womb." Also included are a theological synthesis by Salas and a three-page bibliography.

A. SAND, *Reich Gottes und Eheverzicht im Evangelium nach Matthäus*, *Stuttgarter Bibelstudien* 109 (Stuttgart: Katholisches Bibelwerk, 1983, paper DM 19.80) 82 pp. Bibliography. Indexed. ISBN: 3-460-04091-2.

Sand, professor of NT exegesis and theology at the Ruhr-Universität in Bochum and author of *Das Gesetz und die Propheten* (1974), explores the meaning of the "eunuch" saying (Mt 19:10-12) first by placing it in the context of NT teachings on the kingdom (kingdom of God, kingdom of heaven, kingdom of the Father) and the demand of the kingdom of heaven. Then he reviews patristic and modern interpretations of the saying, gives an exegetical analysis of Mt 19:10-12, discusses the religious and historical background of its teaching, and situates it in the context of Matthean theology.

E. SCHWEIZER, *The Good News according to Luke*, trans. D. E. Green (Atlanta: John Knox, 1984, \$23.95) xvi and 392 pp. Bibliography. Indexed. LCN: 83-22237. ISBN: 0-8042-0249-4.

The English version of *Das Evangelium nach Lukas* [NTA 26, p. 323], this commentary appears under four headings: infancy narratives—John and Jesus (1:5–2:52), the growth of the community (3:1–9:50), the road to Jerusalem (9:51–19:27), and passion and resurrection (19:28–24:53). A nine-page introduction and seven excursuses are included.

D. SENIOR, *God the Son* (Allen, TX: Argus Communications, 1981, paper \$5.95) vii and 95 pp. Illustrated. LCN: 81-69109. ISBN: 0-89505-065-X.

The text and some of the illustrations in this book were taken from a 1980 filmstrip series entitled "God the Son." The four chapters deal with the world of Jesus, Jesus and the kingdom, death and victory, and being a disciple. Senior is professor of NT at the Catholic Theological Union in Chicago.

G. S. SLOYAN, *Jesus in Focus. A Life in Its Setting* (Mystic, CT: Twenty-Third Publications, 1983, paper \$7.95) ix and 212 pp., fig., 2 maps. Bibliography. Indexed. LCN: 83-70619. ISBN: 0-89622-191-1.

Sloyan, professor of religion at Temple University and author of *Is Christ the End of the Law?* (1978), aims to look into who Jesus was and what he stood for in the eyes of those who first believed in him. The twenty-five chapters into which the material is divided concern the story and its tellers, the land and its people, the sages and the separated, the wise man, the saint who made whole, the mystic, the teacher, the age to come, etc.

D. M. STANLEY, *"Unless Some One Gives Me the Clue": Awakened Interest in the Story within Gospel-Criticism*, The Sixth Nash Lecture (Regina, Sask.: Campion College Press, University of Regina, 1983, paper \$4) 21 pp.

Delivered as the Nash Lecture for 1983 at Campion College, University of Regina, this study reviews various approaches to the Gospels during the 20th century, illustrates Mark's preoccupation with the dynamic attraction of Christ for his readers, notes the reawakened interest in story among biblical critics, and concludes with observations on Jesus' genius as a storyteller.

K. STOCK, *Jesus—die Frohe Botschaft. Meditationen zu Markus* (Innsbruck—Vienna: Tyrolia-Verlag, 1983, paper öS 168 or DM 24) 159 pp. ISBN: 3-7022-1499-2.

Stock, professor of NT on the theological faculty at the University of Innsbruck and author of *Boten aus dem Mit-Ihm-Sein* (1975), first offers ten meditations on the theme of discipleship in Mk: the call of Jesus (1:16-20), staying in the presence of Jesus, the disciples' questioning of Jesus, etc. Then he presents thirty-one meditations according to the order of the Gospel: the gospel of God (1:14-15), repentance and faith (1:15), the first public appearance of Jesus (1:21-34), etc. Questions for reflection and discussion conclude each meditation.

P. STUHLMACHER (ED.), *Das Evangelium und die Evangelien. Vorträge vom Tübinger Symposium 1982*, Wissenschaftliche Untersuchungen zum Neuen Testament 28 (Tübingen: Mohr-Siebeck, 1983, DM 178) viii and 455 pp. Indexed. ISBN: 3-16-144709-3.

These sixteen papers prepared for a 1982 symposium held in Tübingen treat the gospel and the Gospels (P. Stuhlmacher), Gospel criticism (E. E. Ellis), Jesus' gospel of God's reign (O. Betz), the development of the Gospel tradition (B. Gerhardsson), the theological center of Q (A. Polag), Mk 14:12-26 as representing the earliest tradition of the Jerusalem community (R. Pesch), the Pauline gospel (Stuhlmacher), the Gospel genre (R. Guelich), Markan problems (M. Hengel), the portrayal of Peter in the Synoptic Gospels (R. Feldmeier), Matthew as a creative interpreter of Jesus' sayings (G. N. Stanton), Luke and his gospel (I. H. Marshall), the importance of context in interpreting the Fourth Gospel (J. D. G. Dunn), Justin's reference to the *apomnēmoneumata* of the apostles (L. Abramowski), "unknown words of Jesus" (O. Hofius), and the Gospels and Greek biography (A. Dihle). P. Lampe and U. Luz have provided a nineteen-page summary of the discussions prompted by the papers.

C. H. TALBERT (ED.), *Luke-Acts. New Perspectives from the Society of Biblical Literature Seminar* (New York: Crossroad, 1984, paper \$12.95) xii and 244 pp. Indexed. LCN: 83-15254. ISBN: 0-8245-0608-1.

The first four articles in this collection of studies on Lk-Acts deal with introductory issues: G. Rice on Western noninterpolations as a defense of the apostolate, T. L. Brodie on Greco-Roman imitation of texts as a partial guide to Luke's use of sources, J. T. Townsend on the date of Lk-Acts, and D. L. Barr and J. L. Wentling on the conventions of classical biography and the genre of Lk-Acts. The next four papers are thematic studies: C. H. Talbert on promise and fulfillment in Lukan theology, J. T. Sanders on the salvation of the Jews in Lk-Acts, R. L. Brawley on Paul in Acts

(Lukan apology and conciliation), and D. L. Jones on the title "servant" in Lk-Acts. The last four essays are exegetical studies: W. S. Kurz on Lk 3:23-38 in the light of Greco-Roman and biblical genealogies, E. Richard on the divine purpose with regard to the Jews and the Gentile mission in Acts 15, J. H. Neyrey on the forensic defense speech and Paul's trial speeches in Acts 22-26, and G. W. Trompf on why Luke declined to recount Paul's death. The articles were prepared in connection with the SBL Lk-Acts Seminar between 1979 and 1983.

F. G. UNTERGASSMAIR, *Zum Thema "Friede" nach den Evangelien*, Handreichung für Erwachsenenbildung, Religionsunterricht und Seelsorge (Paderborn: Bonifatius-Druckerei, 1983, paper DM 9.80) 99 pp. ISBN: 3-87088-351-0.

This practical aid for lecturers, religious educators, and pastors contains chapters on Jesus the bringer of peace (the biblical indicative), debated biblical passages, and what Jesus demands of us (the biblical imperative). The 58-page appendix lists bibliographic suggestions and presents excerpts from ecclesiastical documents about peace. Untergassmair, author of *Kreuzweg und Kreuzigung Jesu* (1980), is professor of NT exegesis at the University of Osnabrück.

P. W. WALASKAY, *"And so we came to Rome." The Political Perspective of St Luke*, Society for New Testament Studies Monograph Series 49 (Cambridge, UK—London—New York: Cambridge University Press, 1983, \$27.50) xii and 121 pp. Bibliography. Indexed. LCN: 82-19835. ISBN: 0-521-25116-8.

Walaskay, dean of faculty and professor of biblical literature at the Presbyterian School of Christian Education in Richmond, VA, argues that when Lk-Acts is read as an apology for the Roman empire rather than for the church, many of the problems encountered in the traditional understanding of Luke's political apologetic are cleared away. After tracing the development of the traditional perspective, he discusses Luke's inclusion of material that was apparently politically damaging to the Christian cause, Luke's handling of the anti-Roman sentiments in his sources, and Luke's positive view of imperial authority and how his accounts of the trials of Jesus and Paul support this view. According to Walaskay, Luke's pro-Roman perspective suggested that the church and the empire were coeval and complementary, for God stood behind both institutions.

S. G. WILSON, *Luke and the Law*, Society for New Testament Studies Monograph Series 50 (Cambridge, UK—London—New York: Cambridge University Press, 1984) ix and 142 pp. Indexed. LCN: 83-7263. ISBN: 0-521-25284-9.

Wilson, professor of religion at Carleton University in Ottawa, and author of *The Gentiles and the Gentile Mission in Luke-Acts* (1973), presents his treatment of Luke's attitude toward the Law in four chapters: legal terminology in Lk-Acts; Law in Lk; Law in Acts; and Law, Judaism, and the Gentiles. According to Wilson, Luke understood the laws/customs of Moses as the proper and peculiar possession of the Jews, appropriate to the expression of Jewish and Jewish-Christian piety but out of place if imposed on Gentiles. Throughout his investigation, the author enters into debate with the views of J. Jervell and H. Conzelmann on the topic.

EPISTLES—REVELATION

W. BAIRD ET AL., *Acts and Paul's Letters*, ed. C. M. Laymon, Interpreter's Concise Commentary 7 (Nashville, TN: Abingdon, 1983, paper \$4.95) xii and 488 pp., map. Bibliography. LCN: 83-3767. ISBN: 0-687-19238-2.

This volume makes available in simplified and revised form the introductions and commentaries for Acts and the Pauline epistles in *The Interpreter's One-Volume Commentary on the Bible* (1971): W. Baird on Acts, C. E. Blackman on Romans, J. L. Price on 1-2 Corinthians, V. P. Furnish on Galatians and Ephesians, L. E. Keck on Philippians, Furnish on Colossians, Keck on 1-2 Thessalonians, E. L. Titus on 1-2 Timothy and Titus, and Furnish on Philemon.

E. BISER, *Der Zeuge. Eine Paulus-Befragung* (Graz: Verlag Styria, 1981, DM 55) 336 pp. Indexed. ISBN: 3-222-11351-3.

Biser, professor of Christian weltanschauung at the University of Munich and author of *Paulus—der letzte Zeuge der Auferstehung* (1981), characterizes Paul as the "answering witness"

to the risen Lord. His full-scale investigation of Paul's interior biography and spiritual world is divided into nine chapters: call, form of life, theological ideas, faith, preaching, service, documentation, legacy, and questions.

L. DE LORENZI, *Romani. Vivere nello Spirito di Cristo*, Leggere oggi la Bibbia 2.6 (Brescia: Queriniana, 1983, paper 8,500 L) 138 pp. Bibliography. Indexed.

After a six-page introduction to Paul's letter to the Romans, De Lorenzi examines its historical context: authenticity and integrity; addressees; and occasion, purpose, and date. Then he discusses the structure of the letter and gives a 23-page thematic analysis of its theological content. Finally, he focuses on four theological themes: the "justice of God" revealed in the gospel (1:17), the faith that justifies and the example of Abraham, from the law of sin to the law of the Spirit, and love as the "fullness of the Law."

G. DE ROMA, *Paolo, contestatore e apostolo*, Le strade e il cammino 16 (Rome: Edizioni Paoline, 1982, paper 3,500 L) 96 pp., 5 plates, map. ISBN: 88-215-0463-8.

After discussing episodes about Paul in Acts, this booklet describes Paul's letters and his way of proceeding as an apostle. Meditations on ten Pauline texts are also provided.

K. GRAYSTON, *The Johannine Epistles*, New Century Bible Commentary (Grand Rapids: Eerdmans, 1984, paper \$5.95; London: Marshall, Morgan & Scott) xviii and 174 pp. Bibliography. Indexed. LCN: 83-16291. ISBN: 0-8028-1981-8 (Eerdmans), 0-551-01089-4 (M,M&S).

Grayston, emeritus professor at the University of Bristol (UK), aims to involve readers in understanding the Johannine epistles in their appropriate cultural situations. He describes the three epistles as samples of written communications passing between sections of the wider Johannine community at a time when disruption was threatening both convictions and fellowship. After a 29-page general introduction (on form, structure, authorship, community setting, relationship to the Fourth Gospel, etc.), he offers a commentary on each letter, using the Revised Standard Version as his basic text.

G. F. HAWTHORNE, *Philippians*, Word Biblical Commentary 43 (Waco, TX: Word Books, 1983, \$18.95) lii and 232 pp. Bibliographies. Indexed. LCN: 81-71769. ISBN: 0-8499-0242-8.

In his 26-page introduction to Paul's letter to the Philippians, Hawthorne considers its authorship, integrity, recipients and their city, place and date, opponents and false teachers, purposes, structure, Christology, and text. His exposition of the letter appears according to this outline: introductory section (1:1-11); news and instructions (1:12-2:30); warning against false teachings with Paul's experience and life as a model to follow (3:1-21); exhortations to harmony, joy, and mental soundness (4:1-9); gratitude expressed for the Philippians' generosity (4:10-20); and conclusion (4:21-23). Hawthorne is professor of Greek at Wheaton College in Wheaton, IL.

N. HUGEDÉ, *Saint Paul et la Grèce*, Le monde hellénique (Paris: Les Belles Lettres, 1982, paper 75 F) viii and 232 pp. Illustrated. ISBN: 2-251-33210-3.

Hugedé, author of *Saint Paul et la culture grecque* (1966), prefaces his treatment of Paul's activities in Greece with discussions of Paul's formation as an apostle, his European project, the traveling conditions of his time, and the literary sources (his own letters and Acts). The section on Paul's itinerary and work in Macedonia focuses on six cities: Kavala (Neapolis), Philippi, Amphipolis, Apollonia, Thessalonica, and Beroea. The part devoted to Achaëa considers Paul's journey to Athens, his arrival at Athens, his stay at Corinth, and subsequent travels in Asia Minor and Crete.

H. KRIMMER, *Römerbrief*, EDITION C-Bibelkommentar B10 (Neuhausen-Stuttgart: Hänssler-Verlag, 1983, DM 36.80) 414 pp. ISBN: 3-7751-0827-0.

After a three-page introduction to Paul's letter to the Romans, Krimmer presents his commentary in five major sections: introduction of the letter (1:1-17), the revelation of the righteousness of God in the believer (1:18-8:39), the revelation of the righteousness of God in the history of Israel (9:1-11:36), the fruit of the righteousness of faith given in Christ (12:1-15:13), and conclusion

of the letter (15:14–16:27). Krimmer, author of the commentary on Galatians (1981) in the series, observes that in Romans Paul shows his full dependence on the Lord.

M. L. LOANE, *Godliness and Contentment. Studies in the Pastoral Epistles* (Grand Rapids: Baker, 1982, paper \$5.95) 135 pp. ISBN: 0-8010-5619-5.

Loane, recently retired as archbishop of Sydney and primate of Australia (Anglican church of Australia), examines twenty key passages in the Pastoral epistles: 1 Tim 1:15; 1:16; 2:3-5; 3:16; 4:6-10; 4:11-16; 5:21-25; 6:6-10; 6:11-16; Tit 1:1-4; 2:11-15; 3:4-7; 2 Tim 1:3-7; 1:8-14; 2:1-2; 2:7-13; 3:10-13; 3:14-17; 4:1-8; 4:9-18. His brief introduction and conclusion situate the message of the Pastorals in Paul's life and teaching.

A. MAILLOT, *L'épître aux Romains. Épître de l'œcuménisme et théologie de l'histoire* (Paris: Centurion, 1984, paper; Geneva: Labor et Fides) 383 pp. ISBN: 2-8309-0002-2.

In his introduction to Paul's letter to the Romans, Maillot discusses the Christians of Rome, Paul's project, some keys to reading the letter, and its plan. Then for each pericope he gives a French translation, verse-by-verse notes, and general remarks. Maillot distinguishes three kinds of passages on the basis of where the justice of God is exercised: in the Adamic world, in the midst of the elect people, and in the life of the church.

B. MORICONI, *Lo Spirito e le Chiese. Saggio sul termine "pneuma" nel libro dell'Apocalisse*, Studia Theologica - Teresianum 3 (Rome: Edizioni del Teresianum, 1983, paper) 227 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of V. Paschetto and accepted by the theological faculty at the Teresianum in 1982, this investigation of the pneumatology in Revelation first presents an exegetical analysis under five headings: the seven spirits (1:4; 3:1; 4:5; 5:6), the Spirit who speaks (2:7; 14:13; 22:17), *pneuma* and its specifications (19:10; 22:6; 11:11), the expressions *en pneumatì* (1:10; 4:2; 17:3; 21:10) and *pneumatikōs* (11:8), and *pneuma* and the demonic (16:13-14; 13:15; 18:2). The second part focuses on the theological content of Revelation's pneumatology: the Spirit, the Spirit and the Bride, and the incarnate Spirit (with reference to the Johannine Paraclete-passages).

R. PESCH, *Römerbrief*, Die Neue Echter Bibel, Kommentar zum Neuen Testament mit der Einheitsübersetzung 6 (Würzburg: Echter Verlag, 1983, paper DM 28) 112 pp. Bibliography. ISBN: 3-429-00844-1.

In his nineteen-page introduction, Pesch, professor of NT exegesis and literature on the theological faculty at Freiburg, pictures Paul's situation when he wrote to the Romans and considers the letter's content against its historical background. Then he presents the Einheitsübersetzung of each pericope, with an exposition below, according to the following general outline: address and greeting (1:1-7), thanksgiving and theme (1:8-17), the saving of humanity (1:18–8:39), the ultimate saving of Israel (9:1–11:36), the life of the believers (12:1–15:13), and the conclusion of the letter (15:14–16:27).

G. POPP, *Zur Freiheit berufen. Die Lebensweisheit des Paulus* (Luzern—Stuttgart: Rex-Verlag, 1983, paper DM 9.80) 139 pp. ISBN: 3-7252-0427-6.

Popp has taken quotations from Paul's letters according to the Gute Nachricht translation and assembled them under seventy-six headings, e.g. the example of Paul, our faith, the Spirit of God, living with Christ, men and women, and sharing in God's glory.

H. RÄISÄNEN, *Paul and the Law*, Wissenschaftliche Untersuchungen zum Neuen Testament 29 (Tübingen: Mohr-Siebeck, 1983, DM 108) x and 320 pp. Bibliography. Indexed. ISBN: 3-16-144629-1.

Räisänen, author of *The Idea of Divine Hardening* (2nd ed., 1976), suggests that contradictions and tensions were constant features of Paul's theology of the Law, and proposes to study these as indications of a personal conflict requiring historical and psychological explanation. First he analyzes the difficulties under five headings: the oscillating concept of law, Is the Law still in force?, Can the Law be fulfilled?, the origin and purpose of the Law, and the antithesis between

works of law and faith in Christ. Then after drawing preliminary conclusions, he compares Paul's view of the Law with other early Christian conceptions, and traces the origins of Paul's understanding of the Law to his conflict with the Jewish-Christian "restorers" and their program.

E. REFSHAUGE, *Tårebrevet*, Bibel og historie 6 (Copenhagen: Gad, 1984, paper 130 D. kr.) vii and 230 pp. Bibliography. ISBN: 87-12-07115-3.

Taking its title from Paul's allusion to his "tearful letter" in 2 Cor 2:4, this volume begins with an introduction and methodological considerations, and then discusses the relation between Rom 1:29-32 and 1 Clement 35:5-8, the framing verses around Gal 3:6-4:7, women prophets (see 1 Cor 11:3-16; 14:33-36), textual connections with the tearful letter (2 Cor 5:12; 2:17), *hē epitimia hautē* (2 Cor 2:6), the two covenants and their different glories (2 Cor 3:6-16), additions in 2 Corinthians 5, possible additions in 2 Corinthians 8-9, 2 Timothy as the oldest witness to the Pauline corpus, Rom 16:25-27 and the conclusion of Romans, the tearful letter (2 Cor 2:4), and when the Pauline corpus was assembled.

E. RUCKSTUHL AND O. NIEDERBERGER, *Schöpfen aus biblischen Quellen. Zugänge zu den Briefen des Neuen Testaments* (Stuttgart: Katholisches Bibelwerk, 1983, DM 29.80) 283 pp. ISBN: 3-460-32171-7.

In the hope of giving Christians better access to the NT Epistles, this volume provides introductions to them, condensed versions of the Einheitsübersetzung texts, and comments. The Pauline and Catholic letters are treated in the chronological order of their composition. An appendix suggests a schedule for reading the Epistles over a two-year period.

G. TURBÉ, *Un Évangile selon Saint Paul*, Retour aux sources du christianisme (Les Sables d'Olonne: Le Cercle d'Or, 1983, paper 69 F) 180 pp., map. ISBN: 2-7188-0119-0.

After reflecting on the importance of Paul for people today, Turbé considers Paul's activities as apostle of the nations, and discusses his understanding of Jesus Christ, the human person before God, sin and redemption, the church of the apostles, the sacraments, family life, life in society, and contemplation and action. Also included are a chapter on the response required of us, a chronological table of Paul's life and letters, and lists of pertinent NT texts for each chapter in the volume.

A. YARBRO COLLINS, *Crisis and Catharsis: The Power of the Apocalypse* (Philadelphia: Westminster, 1984, paper \$11.95) 179 pp. Indexed. LCN: 83-26084. ISBN: 0-664-24521-8.

Yarbro Collins, professor of NT at McCormick Theological Seminary in Chicago, and author of *The Combat Myth in the Book of Revelation* (1976) and *The Apocalypse* (1979), argues that knowledge of the historical setting of Revelation is crucial in any attempt to understand or interpret the book responsibly. The five chapters in her study concern the author of Revelation as an itinerant Jewish-Christian prophet, the date of its composition [see § 26-251], the social situation and perceived crisis behind the book [see § 25-1025], the social radicalism expressed in it, and the cathartic power of apocalyptic rhetoric [see § 26-639]. She concludes that the political stance and conflictual tone of Revelation served the valid purpose of raising the consciousness of certain marginal and frustrated early Christians, though the dark side of this attitude must be recognized by interpreters today.

BIBLICAL THEOLOGY

A. AMMASSARI, *I Dodici. Note esegetiche sulla vocazione degli apostoli*, Collana Scritturistica (Rome: Città Nuova Editrice, 1982, paper 6,000 L) 148 pp. Indexed.

Ammassari, author of *La Resurrezione* (2nd ed., 1976) and *Un profilo biblico del matrimonio* (1977), discusses the Twelve as disciples and apostles, the messianic functions of the Twelve according to Mk, the ecclesial assemblies and the house-churches in Acts, the education of the Twelve in Mk, the "breaking of bread," the Twelve as witnesses of Christ's passion and resurrection, Paul as the thirteenth apostle, and the apostolic theology concerning the Word and the Spirit. The final chapter treats "developments and conclusions."

J. BLANK, *Im Dienst der Versöhnung. Friedenspraxis aus christlicher Sicht* (Munich: Kösel-Verlag, 1984, paper DM 12.80) 94 pp. ISBN: 3-466-20247-7.

The material in the first two chapters ("all who take up a sword . . ."; "put on the armor of God . . .") in this examination of early Christian attitudes toward war and peace, nonviolence, and military service appeared as a series of articles in *Orientierung* [§§ 27-299, 704]. The third chapter ("peace—not as the world gives it . . .") concerns the praxis of the Christian peace movement today.

I. BROER, *Friede durch Gewaltverzicht? Vier Abhandlungen zu Friedensproblematik und Bergpredigt*, Kleine Reihe zur Bibel 25 (Stuttgart: Katholisches Bibelwerk, 1984, paper DM 7.90) 80 pp. Bibliography. ISBN: 3-460-10251-9.

Broer, professor of biblical studies at the University of Siegen and author of *Freiheit vom Gesetz und Radikalisierung des Gesetzes* (1980), presents four essays on the theme of peace in the NT: Christians and peace [see § 26-672]; whether Jesus advocated the renunciation of force [see § 27-301]; the idea of peace in antiquity, primitive Christianity, and the early church (1981); and the teaching of the Sermon on the Mount and the responsibility of the church.

R. E. BROWN, *The Churches the Apostles Left Behind* (New York—Ramsey, NJ: Paulist, 1984, cloth \$8.95, paper \$4.95) 156 pp. Bibliography. Indexed. LCN: 83-82159. ISBN: 0-8091-0352-4 (cloth), 0-8091-2611-7 (paper).

Intended to complement Brown's *Community of the Beloved Disciple* (1979) and *Antioch and Rome* (1983, with J. P. Meier), this volume investigates early Christian communities from the viewpoint of their diverse understandings of what was important for survival and growth after the death of the apostles. After an introduction to the subapostolic era in the NT, it considers the Pauline heritage in the Pastorals ("church structure"), in Colossians and Ephesians ("Christ's body to be loved"), and in Lk-Acts ("the Spirit"). Then it discusses the Petrine heritage in 1 Peter ("the people of God"), the heritage of the beloved disciple in the Fourth Gospel ("people personally attached to Jesus") and in the Johannine epistles ("individuals guided by the Paraclete-Spirit"), and the heritage of Jewish-Gentile Christianity in Mt ("authority that does not stifle Jesus"). The contents of the book were given as the 1980 Sprunt Lectures at Union Theological Seminary in Richmond, VA.

C. E. CURRAN AND R. A. MCCORMICK (EDS.), *Readings in Moral Theology No. 4: The Use of Scripture in Moral Theology* (New York—Ramsey, NJ: Paulist, 1984, paper \$9.95) viii and 384 pp. Bibliography. LCN: 83-62465. ISBN: 0-8091-2563-3.

The seventeen articles in this collection are by R. H. Hiers on Jesus, ethics, and the present situation (1968); J. H. Cone on biblical revelation and social existence (1974); J. T. Sanders on the relevance of Jesus for ethics today [§ 15-97]; R. J. Mouw on commands for grown-ups (1972); H. Schürmann and P. Delhay on the actual impact of the moral norms of the NT [§ 20-525]; E. Hamel on whether Scripture is the soul of moral theology [§ 18-654]; J. M. Gustafson on the changing use of the Bible in Christian ethics (1965) and on the place of Scripture in Christian ethics (1970); C. E. Curran on the role and function of the Scriptures in moral theology [§ 17-683]; A. Verhey on the use of Scripture in ethics [§ 22-581]; S. Hauerwas on the moral authority of Scripture—the politics and ethics of remembering (1981); J. F. Childress on Scripture and Christian ethics (1980); R. A. McCormick on Scripture, liturgy, character, and morality (1981); A. T. Hennelly on the biblical hermeneutics of J. L. Segundo (1979); A. J. Tambasco on Segundo's biblical hermeneutics (1981); J. H. Yoder on exodus and exile as the two faces of liberation (1973); and E. Schüssler Fiorenza on feminist biblical hermeneutics and liberation theology (1981).

F. DEXINGER (ED.), *Tod, Hoffnung, Jenseits. Dimensionen und Konsequenzen biblisch verankerter Eschatologie. Ein Symposium*, Religion, Wissenschaft, Kultur 4 (Vienna—Freiburg—Basel: Herder, 1983, paper öS 208 or DM 28.80) 206 pp. Bibliography. Indexed. ISBN: 3-210-24712-9.

After Dexinger's ten-page introduction about the human need for hope and the origin of eschatology, this volume presents papers by N. Füglistner on the development of universal and individual biblical eschatology in a history-of-religions perspective; P. Stockmeier on patristic literature and church documents as witnesses to the historical development of the teaching about heaven, hell,

purgatory, and the last judgment; G. Scherer on the body-soul problem in its relevance for individual eschatology; K. Lüthi on the biblical proclamation of hope (eschatology) and the absurd in the world; G. Girardi on secularization, class struggle, and eschatology; W. Zauner on individual and universal eschatology in popular consciousness; and D. Wiederkehr on certain death and uncertain eschatology. Transcripts of discussions inspired by the papers are included.

F. DREYFUS, *Jésus savait-il qu'il était Dieu?*, "Apologique" (Paris: Cerf, 1984, paper 87 F) 142 pp. Indexed. ISBN: 2-204-02117-2.

Dreyfus, professor of biblical theology at the Ecole Biblique in Jerusalem, argues that if Jesus had had access to the Fourth Gospel he would have assented fully to its portrayal of him as conscious of his divinity. After distinguishing the historian's approach to Jesus' self-understanding from the believer's approach, the author discusses Jesus' divinity according to the Christian tradition (the Fourth Gospel, the Church Fathers, the theologians, the church's faith), the relation between the Jesus of history and the Jesus of the historians, and the church's faith and the modern mentality.

J. D. G. DUNN, *Unity and Diversity in the New Testament. An Inquiry Into the Character of Earliest Christianity* [1977] (Philadelphia: Westminster, n.d., paper \$14.95) xvii and 470 pp. Bibliography. Indexed. LCN: 77-22598. ISBN: 0-664-24525-0.

The paperback edition of a book described in *NTA* 22, p. 224.

R. FABRIS AND V. GOZZINI, *La donna nell'esperienza della prima chiesa*, *Realtà donna*/1 (Rome: Edizioni Paoline, 1982, paper 7,000 L) 159 pp. ISBN: 88-215-0503-0.

Fabris considers feminine identity in NT interpretation, feminine presence in the activity and organization of the early church, women in the Jewish and Hellenistic milieus, feminine presence in the church according to Acts, Paul's interventions for a church beyond "sexism," Paul's theology of liberation, historical implications of the Pauline tradition, feminine presence in the family structure (Paul and Pauline tradition), feminine models in the apostolic writings, and from historical realism to the undiscussed dignity of woman. Gozzini has contributed an essay on the "other" of man in the biblical path.

A. FANULI (ED.), *Luomo nella Bibbia*, *Parole di Vita*. Rivista bimestrale dell'Associazione Biblica Italiana, vol. 28, nos. 5-6 (Turin-Leumann: Elle Di Ci, 1983, paper 2,000 L each) 160 pp., 4 figs. Bibliography.

Of the ten articles on biblical anthropology presented in these two fascicles, those most pertinent to the NT are by T. Lorenzin on the human person as the image of God according to the OT and the NT, C. Buzzetti on Jesus as the full revelation and perfect realization of humanity, and P. Dacquino on humanity according to Paul. The other seven articles on the topic deal chiefly with the OT.

E. GALBIATI, *Leucaristia nella Bibbia*, "Le mie vie"-Collana Spiritualità (2nd ed.; Milan: Istituto Propaganda Libreria, 1982, paper 7,000 L) 254 pp. Bibliography. Indexed.

The first part of this volume discusses the OT rites, symbols, and themes that prepared for the Eucharist: sacrifice and offering, sacrificial banquet, sacrifice and Passover banquet, etc. The second part considers NT passages about the Eucharist: the Passover context (Lk 22:7-20), the words of institution (Mt 26:26-28; 1 Cor 11:23-25), and the bread of life (Jn 6:1-71). The third part treats the church's eucharistic teaching in the apostolic era: the breaking of bread (Acts 2:41-47; 20:7-12; 1 Cor 10:16-17), the presence of Christ in the Eucharist (1 Cor 11:20-34), communal sacrifice and church unity (1 Cor 10:1-22), and Christ as the priest of the new covenant (Heb 9:11-15, 24-26; 10:11-14; 7:24-25).

G. GERLEMAN, *Der Menschensohn*, *Studia Biblica* 1 (Leiden: Brill, 1983, paper 33 gld.) ix and 79 pp. Indexed. ISBN: 90-04-06857-0.

In the first chapter of his monograph on the Son of Man, Gerleman proposes that *bar nāšā'* should be understood as "separated from humankind." Then he tests the validity of this new interpretation in chapters on the content problem of the Son of Man sayings, the Son of Man in the

NT, and the Son of Man in Jewish apocalypticism. He concludes that *bar nāšā'* signifies a relationship to David and thus indicates a Davidic background for the Son of Man sayings.

R. G. GRUENLER, *The Inexhaustible God. Biblical Faith and the Challenge of Process Theism* (Grand Rapids: Baker, 1983, paper \$11.95) 210 pp., 10 figs. Bibliography. Indexed. LCN: 83-71010. ISBN: 0-8010-3794-8.

Gruenler, professor of NT at Gordon-Conwell Theological Seminary in South Hamilton, MA, and author of *New Approaches to Jesus and the Gospels* (1982), assesses the validity of process theism from the twin perspectives of logical adequacy and fidelity to biblical revelation. His critique appears in three major parts: problems of power, persons, and time in process theism; twenty false propositions in process metaphysics; and biblical revelation and human speculation. He finds the claims and projects of process theism "exegetically and philosophically wanting."

N. Q. HAMILTON, *Maturing in the Christian Life. A Pastor's Guide* (Philadelphia: Geneva Press, 1984, paper \$10.95) 192 pp. LCN: 83-20661. ISBN: 0-664-24515-3.

Hamilton, professor of NT at the School of Theology and Graduate School, Drew University, in Madison, NJ, discusses from a biblical perspective the idea of Christian life as a faith journey toward maturity. The five chapters in his presentation concern the search for an integrating center for the minister's work, the discipleship phase of the Christian life, transition in Spirit, maturing in church and mission, and organizing for maturing. The two appendixes treat the gift of tongues and administering a faith-history interview. The book is available from Westminster Press in Philadelphia.

R. HEILIGENTHAL, *Werke als Zeichen. Untersuchungen zur Bedeutung der menschlichen Taten im Frühjudentum, Neuen Testament und Frühchristentum*, Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 9 (Tübingen: Mohr-Siebeck, 1983, paper DM 78) xiv and 374 pp. Bibliography. Indexed. ISBN: 3-16-144733-6.

The revised version of a doctoral dissertation directed by K. Berger and accepted by the theological faculty at Heidelberg in 1981, this exploration of "works as signs" first considers the "sign" character of human works according to pagan Greek literature. Then it discusses the function of works within the Christian community (Jas 2:14-26; Mt 7:15-23; 23:1-12; Pastorals; Jn 8:31-47; 10:31-38; 5:19-20), their function vis-à-vis the world around the community (Rom 13:1-7; Mt 5:13-16; 1 Pet 2:12), and their function in the person's relationship to God (*ergon* in the Fourth Gospel; works and rewards according to the OT, Rom 2:1-11, etc.; the works of the Law according to Rom 2:12-4:8). Heiligenthal concludes that the NT writers distinguished the social significance of deeds done among earthly human beings from their significance before God.

Z. C. HODGES, *The Gospel under Siege. A Study on Faith and Works* (Dallas, TX: Redención Viva, 1981, paper \$4.95) iv and 124 pp. ISBN: 0-9607576-0-0.

Hodges, professor of NT at Dallas Theological Seminary, aims to show that the NT gospel offers the assurance of eternal life to all who will accept that life by faith in Christ. The presentation of the NT evidence for this thesis treats the gospel under siege, certainty regarding salvation, the nature of dead faith, the cost of discipleship, the interpretation of 1 John (not tests of life), the Christian and apostasy, problem passages in Paul's letters, faith and water baptism, the identity of the heirs, and grace triumphant.

G. D. KILPATRICK, *The Eucharist in Bible and Liturgy*, The Moorhouse Lectures 1975 (Cambridge, UK—London—New York: Cambridge University Press, 1983, \$29.95) vii and 115 pp. Indexed. LCN: 83-14315. ISBN: 0-521-24675-X.

Based on the Moorhouse Lectures delivered in Melbourne in 1975, this investigation of the Eucharist first considers the biblical background and the most pertinent NT texts (Mk 14:22-25; Mt 26:26-29; 1 Cor 11:23-26; Lk 22:15-20). Then it discusses the nature of the Eucharist in three chapters: Passover, sacrifice, and the holy; the sacred meal; and the pattern of charter story and ritual. Also included are a chapter on the inheritance of the Eucharist and today (problems of liturgy), a conclusion, and a liturgical draft for a eucharistic service.

S. KIM, *"The 'Son of Man'" as the Son of God*, Wissenschaftliche Untersuchungen zum Neuen Testament 30 (Tübingen: Mohr-Siebeck, 1983, paper DM 48) x and 118 pp. Bibliography. Indexed. ISBN: 3-16-144705-0.

Kim, author of *The Origin of Paul's Gospel* (1981), presents this outline for an extensive study of the Son of Man in the NT under eight headings: the Son of Man as the Son of God in the Gospels; Jesus' self-designation; the background and terminology; the eucharistic words of Jesus as the words of the Son of Man; the Son of Man and Jesus' Abba-address, his kingdom preaching, and his messianic self-understanding; Jn 1:51; various types of Son of Man sayings; and the Son of Man and the post-Easter rise of the soteriological interpretation of Jesus' death "for us." Kim concludes that, with the "Son of Man" title, Jesus intended to reveal himself discreetly as the Son of God who creates the new people of God (the children of God) at the eschaton so that they may call God "our Father" and live in his love and wealth.

X. LÉON-DUFOUR, *Abendmahl und Abschiedsrede im Neuen Testament*, trans. H.-W. Eichelberger (Stuttgart: Katholisches Bibelwerk, 1983, paper DM 39) 405 pp. Bibliography. Indexed. ISBN: 3-460-32161-X.

The German version of *Le partage du pain eucharistique selon le Nouveau Testament* [NTA 26, p. 335].

R. MOHRLANG, *Matthew and Paul. A Comparison of Ethical Perspectives*, Society for New Testament Studies Monograph Series 48 (Cambridge, UK—London—New York: Cambridge University Press, 1984, \$34.50) xiii and 242 pp. Bibliography. Indexed. LCN: 83-10147. ISBN: 0-521-25093-5.

Based on a doctoral dissertation directed by J. L. Houlden and accepted by the theological faculty at the University of Oxford in 1979, this comparison of the Matthean and Pauline ethical perspectives gives special attention to ethical motivations as they appear in connection with the themes of law, reward and punishment, relationship to Christ and the role of grace, love, and inner forces. It analyzes the factors underlying the ethical teachings of Matthew and Paul, explores how these basic elements relate to one another and function within the two theological outlooks, and compares the two perspectives. Mohrlang, associate professor of NT at Whitworth College in Spokane, WA, concludes that Matthew's essential ethical orientation was one of submission to Jesus' authority, whereas Paul's ethical teaching was rooted in his central theological conviction of God's grace in Christ.

S. NEILL, *The Supremacy of Jesus*, The Jesus Library (Downers Grove, IL: InterVarsity, 1984, paper \$5.95) 174 pp. Indexed. LCN: 84-47740. ISBN: 0-87784-928-5.

Neill, assistant bishop in Oxford and lecturer at Wycliffe College, considers what distinguishes Jesus from influential teachers of other faiths. His investigation is carried out in nine chapters: human nature—reality and caricature; Moses and law—Jesus and liberation; teachers East and West—Gautama, Socrates, Jesus; a true prophet—or more than a prophet?; Jesus or Barabbas—which is the true Messiah?; the one son through whom all can become sons; the friend through whom bad friends can become good friends; one for many—does it make sense?; and, savior from what? savior for what?

H. G. REVENTLOW, *Hauptprobleme der Biblischen Theologie im 20. Jahrhundert*, Erträge der Forschung 203 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1983, paper DM 37.50) viii and 172 pp. Bibliographies. ISBN: 3-534-08790-9.

After discussing the Anglo-Saxon biblical theology movement, Reventlow considers various approaches to the relationship between the OT and the NT: the model of continuous salvation history, the typological perspective, the *sensus plenior* debate, promise and fulfillment, the precedence of the OT, Israel and the church, and the problem of the canon. Finally, he explores new starting points for biblical theology. Reventlow, professor of OT exegesis and theology at the Ruhr-Universität in Bochum, provides extensive bibliographic information at each stage of his presentation.

V. SCIPPA, *La glossolalia nel Nuovo Testamento. Ricerca esegetica secondo il metodo storico-critico e analitico-strutturale*, Biblioteca Teologica Napoletana (Naples: M. D'Auria Editore, 1982, paper) xvi and 329 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of S. Cipriani and accepted in 1981 by the Pontificia Facoltà Teologica dell'Italia Meridionale, Sezione "S. Tommaso d'Aquino," in Naples, this historical-critical and structural investigation of the charism of glossolalia in the NT focuses on those texts that combine explicitly or implicitly the noun *glōssa* and the verb *lalein*: 1 Corinthians 12-14; Acts 2:1-47; 4:31; 10:44-47; 19:6-8; and Mk 16:17. It also compares glossolalia in the NT with ecstatic prophecy in the OT and with speaking in tongues among charismatic groups today. The three excursuses consider human and angelic languages, the literary structure and general outline of 1 Corinthians 12-14, and the similarities and dissimilarities between 1 Cor 14:21 and Isa 28:11-12 (according to the Septuagint and Masoretic texts).

P. TOON, *Justification and Sanctification*, Foundations for Faith (Westchester, IL: Crossway Books, 1983, paper \$6.95; London: Marshall, Morgan & Scott) 162 pp. Bibliography. Indexed. ISBN: 0-89107-288-8 (Crossway), 0-551-01088-6 (M,M&S).

Toon, director of postordination and continuing education for Church of England clergy in East Anglia, begins his introduction to justification and sanctification with an examination of the biblical evidence: OT background, righteousness according to Paul, faith according to James, and the holiness of the saints. Then he gives a historical survey of Augustinian and Thomist, Lutheran, Catholic, Calvinist, Anglican, and Wesleyan views on the two themes. In the final section, he discusses the approaches to justification and sanctification found in the writings of J. H. Newman, M. Schmaus, P. Tillich, and G. C. Berkouwer, and suggests that justification and sanctification should be seen as complementary models whose truth ought not to be pressed into a logical or chronological relationship.

F. VATTIONI (ED.), *Sangue e Antropologia Biblica*, 2 vols., Atti della Settimana 1-2 (Rome: Centro Studi Sanguis Christi, 1981, paper 15,000 L each) xix and 910 pp. Bibliographies.

These forty-eight papers, prepared for a conference on "blood and biblical anthropology" held in Rome in 1980, concern the world of the Bible (twelve articles), the Greek and Latin world (six), the OT (ten), Judaism (four), and the NT (sixteen). The NT studies on the topic are by L. De Lorenzi on Mk 10:39, S. A. Panimolle on the salvific value of Jesus' death according to Luke, F. Ó Fearghail on Lk 11:50-51, G. G. Gamba on Lk 22:44, S. Lyonnet on the eucharistic texts, S. Cipriani on Jn, Lyonnet on Jn 19:31-37, F. Vattioni on Acts 15:20, 29 (see 21:25), K. Romaniuk on the saving significance of Christ's blood in Paul's theology, R. Penna on Christ's blood in Paul's letters, W. Dalton on Rom 3:24-25, A. Vanhoye on Christ's blood in Hebrews, E. Rasco on Christ's "precious blood" in 1 Peter, and U. Vanni on Revelation. Also included are articles on "blood" in some Nag Hammadi texts (G. Mantovani), Hellenistic-Jewish literature (F. Parente), rabbinic writings (N. Pavoncello), and the OT and NT Apocrypha (Vattioni).

A. VÖGTLE, *Was ist Frieden? Orientierungshilfen aus dem Neuen Testament* (Freiburg—Basel—Vienna: Herder, 1983, paper DM 14.80) 165 pp. ISBN: 3-451-19699-9.

After addressing preliminary issues (various meanings of "peace," the problem of peace today, the limitations of a NT orientation), Vögtle considers the NT data on military service and war, the NT's indirect approach to war and peace among nations, God's providence and war, the changed situation of Christianity today, whether the gospel of peace is refuted by history, the contradictory-sounding sayings about war and peace in the Jesus tradition, the early church and the principle of nonviolence, the Sermon on the Mount and secular government, and the NT as a critical court of appeal here and now.

THE WORLD OF THE NEW TESTAMENT

J. M. ALLEGRO, *The Dead Sea Scrolls and the Christian Myth* (rev. ed.; Buffalo, NY: Prometheus Books, 1984, \$18.95) 252 pp., 9 plates, 4 maps. Indexed. LCN: 83-63566. ISBN: 0-87975-241-6.

The British edition of this investigation of the relationship between the Dead Sea scrolls and

the early church was described in *NTA* 26, p. 337. The new edition includes a three-page preface and a three-page appendix on the "secret Gospel" published by M. Smith in 1974.

M. G. ANGELI BERTINELLI, *Roma e l'oriente. Strategia, economia, società e cultura nelle relazioni politiche fra Roma, la Giudea e l'Iran*, Problemi e ricerche di storia antica 7 (2nd ed.; Rome: "L'Erma" di Bretschneider, 1979, paper) 177 pp., folding map.

The first (and shorter) part of this volume discusses relations between Rome and Judea with reference to the formal accord between them in the 2nd century B.C. and Roman military intervention in the 1st century B.C. The second part treats relations between Rome and Persia with regard to military adventures and diplomatic solutions (1st century B.C.–1st century A.D.), Roman supremacy (2nd century A.D.), the Persian revival under the Sassanid dynasty (3rd century A.D.), and compromise and competition (late empire). A folding map of the Roman empire and the Asiatic Orient is included.

Aufstieg und Niedergang der römischen Welt. Geschichte und Kultur Roms im Spiegel der neueren Forschung. II: Principat. Einundzwanzigster Band (I. Halbband): Religion (Hellenistisches Judentum in römischer Zeit: Philon und Josephus), ed. W. Haase (Berlin—New York: de Gruyter, 1984, DM 400 or \$182) ix and 759 pp. Bibliographies. ISBN: 3-11-008845-2.

The first three articles in this volume concern Philo's writings and his significance (by S. Sandmel), Philonic bibliography between 1935 and 1981 (E. Hilgert), and research on Philo since 1945 (P. Borgen). Then there are studies by J. Cazeaux on Philo as an exegete, B. L. Mack on Philo and exegetical traditions in Alexandria, A. Terian on Philo's dialogues, B. A. Pearson on Philo and gnosticism, T. M. Conley on Philo's rhetoric, D. Winston on Philo's ethical theory, R. Barraclough on Philo's politics, C. Kraus Reggiani on relations between the Roman empire and the Hebrew world in Caligula's time according to Philo's *Legatio ad Gaium*, T. Trisoglio on Philo and Christian exegesis (with special attention to Gregory of Nazianzus), and H. Savon on Ambrose and Jerome as readers of Philo.

N. AVIGAD, *Discovering Jerusalem* (Nashville, TN: Thomas Nelson, 1983, \$24.95) 270 pp., 304 illustrations. Bibliography. Indexed. LCN: 83-17220. ISBN: 0-8407-5299-7.

The English version of a work first published in Modern Hebrew [*NTA* 27, p. 347], this report on a decade of archaeological excavations in the Jewish Quarter of Jerusalem follows a chronological order of presentation: the period of the First Temple, after the destruction of the First Temple, the period of the Second Temple, after the destruction of the Second Temple, Byzantine Jerusalem, and Muslim and Crusader remains. Certain matters treated in the Hebrew original, such as the Israelite gate tower, the *cardo maximus*, and the Nea Church, have been updated following further discoveries in 1980-81.

E. BAASLAND AND R. HVALVIK (EDS.), *De apostoliske fedre* (Oslo: Luther Forlag, 1984, paper) 401 pp., fig., map. Bibliography. ISBN: 82-531-7404-7.

After E. Baasland's general introduction, this volume presents introductions, Norwegian translations, and notes for *Didache* (by Baasland and B. H. Sandvei), the letters of Ignatius (M. Synnes), *Letter of Polycarp* (Synnes), *Martyrdom of Polycarp* (R. Hvalvik), *1 Clement* (Baasland and B. Rian), *Epistle of Barnabas* (O. Skarsaune and Hvalvik), *2 Clement* (Baasland), the Quadratus fragments (Skarsaune), *Kērygma Petrou* (Skarsaune), *Apology of Aristides* (Hvalvik and B. Lassen), *Letter to Diognetus* (Hvalvik and Lassen), *Shepherd of Hermas* (H. A. Akerø, Sandvei, and H. Kvalbein), and the Papias fragments (Hvalvik and Sandvei).

G. BIENAIMÉ, *Moïse et le don de l'eau dans la tradition juive ancienne: targum et midrash*, *Analecta Biblica* 98 (Rome: Biblical Institute Press, 1984, paper 30,000 L or \$22) xx and 328 pp. Bibliography. Indexed. ISBN: 88-7653-098-3.

Prepared as a doctoral dissertation under the direction of R. Le Déaut and accepted by the Pontifical Biblical Institute in 1981, this volume analyzes the midrashic and targumic traditions connected with Israel's wandering in the wilderness: the arrival at the water of Marah (Exod 15:22-25), the encampment near the springs of Elim (Exod 15:27), the episode at Rephidim (Exod 17:1-7) with the amplifications and rereadings of the water gushing from the rock (Num 20:11; Deut 8:15; etc.), Miriam and the wells—the three-gifts haggadah (Num 20:1-3), the water from the rock and the midrash about Moses' failure at Kadesh (Num 20:7-11), and the stay at Beer and

its wells (Num 21:16-20). The next two chapters treat the water in the wilderness in relation to the eschatological waters promised to gush from the temple, and the wells described in Exodus in relation to those of the patriarchs (Gen 26:19-22; 29:2-3, 8, 10). Attention is also given to the NT development of these themes (1 Cor 10:4; Jn 4:5-15; 7:37-39; 19:34; Rev 7:16-17).

A. J. Brawer Memorial Volume, ed. D. Amiran et al., Eretz-Israel Archaeological, Historical and Geographical Studies 17 (Jerusalem: Israel Exploration Society, 1984, \$40) xx and 338 pp. [Modern Hebrew], viii and 14 pp. [English summaries], 45 plates. Illustrated.

Of the thirty-six studies prepared in honor of the late Professor Brawer (1884-1975), those most pertinent to the NT period are by Z. Ilan on Marous/Meroth as a fortified village on the northern border of Israel during the first Jewish revolt, R. Hachlili on names and nicknames of Jews in Second Temple times, I. Magen on *bêt hāmmēsîbâ* in 11QTemple and the Mishnah, Z. Meshel on the late Hasmonean siege system at Hyrcania, A. Negev on numismatics and Nabatean chronology, J. Patrich on the development of the Nabatean capital, M. Fischer on the Corinthian capitals of the Capernaum synagogue as a late Roman architectural feature in Israel, and A. Kloner on the cemetery at Horvat Thala. Also included are a bibliography of Brawer's publications, a photograph of him, and personal appreciations of him by M. Brawer, B. Mazar, and Y. Karmon.

J. H. CHARLESWORTH (ED.), *The Old Testament Pseudepigrapha. Volume 1: Apocalyptic Literature and Testaments* (Garden City, NY: Doubleday, 1983, \$35) 1 and 995 pp. Bibliographies. LCN: 80-2443. ISBN: 0-385-09630-5.

The first part of this volume presents introductions to and English translations of Jewish apocalyptic writings and related works: *1 Enoch* (by E. Isaac), *2 Enoch* (F. I. Andersen), *3 Enoch* (P. Alexander), *Sibylline Oracles* (J. J. Collins), *Treatise of Shem* (J. H. Charlesworth), *Apocryphon of Ezekiel* (J. R. Mueller and S. E. Robinson), *Apocalypse of Zephaniah* (O. S. Wintermute), *4 Ezra* (B. M. Metzger), *Greek Apocalypse of Ezra* (M. E. Stone), *Vision of Ezra* (Mueller and G. A. Robbins), *Questions of Ezra* (Stone), *Revelation of Ezra* (D. A. Fiensy), *Apocalypse of Sedrach* (S. Agourides), *2 Baruch* (A. F. J. Klijn), *3 Baruch* (H. E. Gaylord), *Apocalypse of Abraham* (R. Rubinkiewicz), *Apocalypse of Adam* (G. W. MacRae), *Apocalypse of Elijah* (Wintermute), and *Apocalypse of Daniel* (G. T. Zervos). The second part deals similarly with the testaments attributed to the Twelve Patriarchs (H. C. Kee), Job (R. P. Spittler), Abraham (E. P. Sanders), Isaac and Jacob (W. F. Stinespring), Moses (J. Priest), Solomon (D. C. Duling), and Adam (Robinson). Also included are forewords by MacRae, J. T. Cleland, and S. Sandmel, as well as a preface and three introductions by Charlesworth.

W. D. DAVIES AND L. FINKELSTEIN (EDS.), *The Cambridge History of Judaism. Volume One: Introduction; The Persian Period* (Cambridge, UK—London—New York: Cambridge University Press, 1984, \$59.50) xvi and 464 pp., 5 plates, 7 maps. Bibliographies. Indexed. LCN: 77-85704. ISBN: 0-521-21880-2.

This initial volume in a four-volume history of the Jewish people from 587 B.C. to ca. A.D. 250 contains introductory articles by D. Baly on the geography of Palestine and the Levant in relation to their history, U. Rappaport on numismatics, and E. J. Bickerman on calendars and chronology. The ten remaining articles focus on the Persian period: E. Stern on the Persian empire and the political and social history of Palestine, Stern on the archaeology of Persian Palestine, J. Naveh and J. C. Greenfield on Hebrew and Aramaic, P. Ackroyd on the Jewish community in Palestine, G. Wanke on prophecy and Psalms, H. Gese on wisdom literature, M. Smith on Jewish religious life, M. Boyce on Persian religion in the Achaemenid age, S. Shaked on Iranian influence on Judaism from the 1st century B.C. to the 2nd century A.D., and M. Dandamayev (with Bickerman, E. Bresciani, and B. Porten) on the Diaspora. A three-page preface by the editors and a three-page chronological table are included.

L. H. FELDMAN, *Josephus and Modern Scholarship (1937-1980)* (Berlin—New York: de Gruyter, 1984, DM 420) xv and 1055 pp. Bibliographies. Indexed. ISBN: 3-11-008138-5.

This critical bibliography of scholarship on Josephus between 1937 and 1980 not only updates the Josephus section in Feldman's *Scholarship on Philo and Josephus (1937-1962)* [NTA 8, p. 485] but also includes many items omitted from that survey. It differs from H. Schreckenberg's *Bibliographie zu Flavius Josephus* [NTA 14, pp. 258-259; 24, p. 322] in providing summaries and critical evaluations of the various items and arranging them according to topics and subtopics.

Approximately 5,000 books and articles are treated under twenty-nine general headings (with many subdivisions): introduction, bibliography, the text, translations into modern languages, the Latin and Syriac versions, the Slavonic version, *Josippon*, Josephus' life, general accounts of Josephus, Josephus' paraphrase of the Bible, etc. A 77-page section devoted to addenda is included. Feldman teaches at Yeshiva University in New York.

G. FILORAMO, *L'attesa della fine. Storia della gnosi*, Collezione Storica (Rome—Bari: Laterza, 1983, 30,000 L) xxiii and 322 pp. Bibliography. Indexed. ISBN: 88-420-2247-1.

After an introduction to gnosis and modern culture and to research concerning gnosticism, this guide for studying ancient gnosticism presents chapters on sources, an age of revelations, the gnostic imagination, the world of the pleroma, the arrogance of the Demiurge and the creation of the world, humanity and the divine image, the *mysterium coniunctionis* and the gnostic savior, eschatology, Simon Magus and the origins of gnosticism, important figures in gnostic history (visionaries, prophets, divine men), and ascetics and libertines. Filoramo, professor of the history of religions at the University of Turin, is the author of *Luce e gnosi* (1980).

H. P. FOLEY (ED.), *Reflections of Women in Antiquity* (New York—London—Paris: Gordon and Breach, 1981, \$40) xvii and 420 pp., 12 figs. Indexed. LCN: 81-13352. ISBN: 0-677-16370-3.

The fifteen articles in this collection are by J.-C. Billigmeier and J. A. Turner on the socio-economic roles of women in Mycenaean Greece in light of the Linear B tablets, M. B. Arthur on the divided world of book 6 of Homer's *Iliad*, E. S. Stigers on Sappho's private world, J. Winkler on public and private in Sappho's lyrics, C. Dewald on women and culture in Herodotus' *Histories*, H. P. Foley on the concept of women in Athenian drama, F. I. Zeitlin on travesties of gender and genre in Aristophanes' *Thesmophoriazousae*, S. G. Cole on whether Greek women could read and write, F. T. Griffiths on the emancipated woman in Theocritus' poetry, A. Cameron on Asclepiades' girl friends, S. B. Pomeroy on women in Roman Egypt on the basis of the papyri, L. Bonfante on Etruscan couples and their aristocratic society, T. Carp on two matrons of the late republic, C. G. Perkell on Creusa and Dido and the quality of victory in Vergil's *Aeneid*, and A. Richlin on approaches to the sources on adultery at Rome.

J. A. GOLDSTEIN, *II Maccabees. A New Translation with Introduction and Commentary*, Anchor Bible 41A (Garden City, NY: Doubleday, 1983, \$18) xxiii and 595 pp., 2 figs., 9 maps. Bibliography. Indexed. LCN: 82-45200. ISBN: 0-385-04864-5.

Goldstein's volume on 1 Maccabees was described in *NTA* 23, p. 251. His 128-page introduction to 2 Maccabees treats the content and character of the work, the sources of 1 Maccabees and the abridged history, the historical methods of Jason of Cyrene, the date when the histories were written and how they are interrelated, what really happened (the civic and religious policies of Antiochus IV, the chronology of events), and the witnesses to the text. His new English translation and notes appear in eighteen sections: epistle 1 (1:1-10a), epistle 2 (1:10b-2:18), the abridger's preface (2:19-32), the miraculous thwarting of Heliodorus (3:1-40), the atrocious sins of the Hellenizing usurpers (4:1-50), etc. A six-page bibliography, nine maps, and five appendixes are included. Goldstein is professor of history and classics at the University of Iowa.

M. GOSHEN-GOTTSTEIN, *Fragments of Lost Targumim. Part One* [in Modern Hebrew], Sources and Studies 1 (Ramat Gan: Bar-Ilan University Press, 1983) xxiii and 168 pp. Indexed. ISBN: 965-226-034-7.

Goshen-Gottstein has assembled passages whose targumic provenance is expressly stated in rabbinic and medieval Jewish writings, under seven headings: Palestinian targums, unmarked targums, targums of the book of Proverbs, lexical alternates, unique targums, targumic variants, and MS Sassoon 368. Within this outline he treats individual passages by quoting the pertinent Hebrew verse, giving known targumic texts (e.g. *Onqelos*, *Neofiti*), providing the text(s) of the "lost" targum, and discussing exegetical and linguistic issues.

B. GROSSFELD, *Concordance of the First Targum to the Book of Esther*, SBL Aramaic Studies 5 (Chico, CA: Scholars Press, 1984, paper \$11.25) xii and 174 pp. LCN: 83-11550. ISBN: 0-89130-635-8.

This concordance to *First Targum of Esther* is based on the Aramaic text contained in MS Paris

Hebrew 110 (Bibliothèque Nationale) and recently published in Grossfeld's *First Targum to Esther* [NTA 28, pp. 102-103]. It is divided into four parts: roots, proper names, particles, and Greek loanwords. Each entry lists the biblical references (chapter and verse) and for each reference the word in about ten words of context.

M. HENIG (ED.), *A Handbook of Roman Art. A Comprehensive Survey of All the Arts of the Roman World* (Ithaca, NY: Cornell University Press, 1983, cloth \$39.50, paper \$19.95) 288 pp., 35 plates, 209 figs., map. Bibliography. Indexed. LCN: 82-071591. ISBN: 0-8014-1539-X (cloth), 0-8014-9242-4 (paper).

After Henig's six-page introduction, this survey of Roman art presents articles by T. Rasmussen on early Roman art, T. Blagg on architecture, A. Bonanno on sculpture, J. Liversidge on wall painting and stucco, D. Smith on mosaics, Henig on the luxury arts (decorative metalwork, engraved gems, jewelry), R. Reece on coins and medals, A. King on pottery, D. Bailey on terracotta work (revetments, figurines, lamps), J. Price on glass, R. Ireland on epigraphy, and Reece on late Roman antiquity. Sketches of nineteen vessel forms and a glossary of technical terms are included.

M. HIMMELFARB, *Tours of Hell. An Apocalyptic Form in Jewish and Christian Literature* (Philadelphia: University of Pennsylvania Press, 1983, \$20) xiii and 198 pp. Bibliography. Indexed. LCN: 82-23789. ISBN: 0-8122-7882-8.

Based on a doctoral dissertation directed by R. A. Kraft and accepted by the University of Pennsylvania, this study argues that the "tours of hell" tradition in Jewish and early Christian writings of late antiquity goes back as far as the Book of Watchers (*I Enoch* 1-36). After introducing the works in which the fifteen major texts examined in the study appear (*Apocalypse of Peter*, *Acts of Thomas*, *Apocalypse of Zephaniah*, etc.), Himmelfarb considers demonstrative explanations and the literary context of the tours of hell, sins and measure-for-measure punishments, environmental punishments and the sins and punishments of the *Apocalypse of Paul* family, and the development of the tradition.

A. F. IDE, *Woman as Priest, Bishop and Laity in the Early Catholic Church to 440 A.D. With a translation and critical commentary on Romans 16 and other relevant Scripture and patrological writings on women in the early Christian Church*, *Woman in History* 9b (Mesquite, TX: Ide House, 1984, paper) iv and 124 pp., 2 figs., 2 maps. Indexed. LCN: 83-22041. ISBN: 0-86663-038-4.

Ide considers the evidence regarding women in the early church according to this outline: background, woman in the Roman world (A.D. 33-305), woman in apostolic thought, woman in the early church (a study of Romans 16), ordained women, male collaboration against the female sex in early Christianity, women and sex in early Christianity, and woman and work in the early Christian community. He argues that the ordinations and responsibilities of early Christian women were identical to those of men.

Ignatius van Antiochië, Zeven Brieven. Polycarpus van Smyrna, Brief en Martelaarsakte, Kerkvaderteksten met commentaar 2 (Bonheiden, Belgium: Abdij Bethlehem, 1981, paper) 223 pp., map. Bibliography.

After a 45-page introduction to the letters of Ignatius (Antioch in Syria, the persecution, authenticity, Christology and unity), this volume presents new Dutch translations of the seven letters (with brief notes below) and a commentary on each letter. Then it provides introductions and translations for Polycarp's *Letter to the Philippians* and *Martyrdom of Polycarp*. The volume was prepared by the Benedictines of Abdij Bethlehem in Bonheiden.

H. JACOBSON, *The Exagoge of Ezekiel* (Cambridge, UK—London—New York: Cambridge University Press, 1983, \$44.50) ix and 252 pp. Bibliography. Indexed. LCN: 82-4410. ISBN: 0-521-24580-X.

The 47-page introduction to Ezekiel the Tragedian's *Exagōgē* considers the nature of the work; its date (2nd century B.C.); provenance (Alexandria); audience, purpose, and religious position; use of traditional exegesis; relation to 5th-century Greek tragedy; dramatic structure; and influence, as well as Ezekiel's knowledge of the Hebrew Bible. Then the volume provides on facing

pages the Greek text and an English translation, followed by a commentary according to this outline: the prologue (lines 1-59), Sepphora—meeting and marriage (60-67), Moses' dream (68-89), the burning bush (90-131), the plagues (132-151), the Passover regulations (152-192), the crossing of the Red Sea (193-242), and the oasis at Elim (243-269). An appendix discusses meter and prosody in *Exagōgē*. Jacobson is professor of classics at the University of Illinois.

E. A. JUDGE, *Rank and Status in the World of the Caesars and St Paul. The Broadhead Memorial Lecture 1981*, University of Canterbury Publications 29 (Christchurch, New Zealand: University of Canterbury, 1982, paper) 40 pp. ISBN: 0-900392-29-0.

This investigation of rank and status in the Roman world of the Caesars and Paul focuses on eight Oxyrhynchus papyri (nos. 3271, 3273, 3283, 3312, 3057, 3313, 3069, 3314). It provides the Greek texts, English translations, and expositions giving particular attention to the papyrological evidence pertaining to early Christian vocabulary, institutions, ideas, and beliefs. Judge is professor of history at Macquarie University in Australia.

E. JUNOD AND J.-D. KAESTLI (EDS.), *Acta Iohannis. 1. Praefatio-Textus; 2. Textus alii-commentarius, indices*, Corpus Christianorum, Series Apocryphorum 1-2 (Turnhout: Brepols, 1983, 4,100 Bel. fr. each) xxi and 949 pp. Bibliography. Indexed. ISBN: 2-503-41011-1; 2-503-41021-9.

These two volumes, which embody research directed by F. Bovon and accepted by the Protestant theological faculty at Geneva, inaugurate a series devoted to Christian apocryphal literature. The first volume discusses the manuscript tradition of *Acts of John*, the reconstruction of the text, and isolated episodes or fragments that may have come from *Acts of John*. Then it presents on facing pages the Greek text with a critical apparatus and a new French translation with notes below, followed by several related texts. The second volume gives a commentary on the various parts of *Acts of John*, draws general conclusions (about theological characteristics, literary genre, original audience, milieu, etc.), and traces the influence of *Acts of John* on later accounts concerning John's life. Junod and Kaestli are also the authors of *L'histoire des Actes apocryphes des apôtres du III^e au IX^e siècle: le cas des Actes de Jean* (1982).

H. C. KEE, *The New Testament in Context. Sources and Documents* (Englewood Cliffs, NJ: Prentice-Hall, 1984, paper \$14.95) xi and 239 pp., 16 illustrations. Bibliography. Indexed. LCN: 83-26894. ISBN: 0-13-615774-2.

The revised edition of *The Origins of Christianity: Sources and Documents* [NTA 18, p. 258], this volume gives English translations of texts and other documents representing political, cultural, religious, literary, and philosophical facets of the NT world. Changing historical perspectives on the setting of the NT and the recent availability of translations of some ancient texts provided the occasion for the new edition. Kee is professor of biblical studies at Boston University.

A. F. J. KLIJN, *Apostolische Vaders 2. Vertaald, ingeleid en toegelicht* (Kampen: Kok, 1983, paper 32.80 gld.) 250 pp. Indexed. Bibliographies. ISBN: 90-242-2251-6.

Klijn, professor of NT at the University of Groningen, provides introductions and new Dutch translations (with notes below) for *Epistle of Barnabas*, the fragments of Papias' writings, *Letter to Diognetus* (with fragments from Peter's preaching according to Clement of Alexandria's *Stromateis*), *Apology of Quadratus*, and *Shepherd of Hermas*. Also included are a six-page epilogue and a chronological chart of the writings of the Apostolic Fathers.

A. LÄPPLE, *Ausserbiblische Jesusgeschichten. Ein Plädoyer für die Apokryphen* (Munich: Don Bosco, 1983, DM 16.80) 128 pp. ISBN: 3-7698-0480-5.

This plea for a better appreciation of the NT Apocrypha describes them as examples of narrative theology for simple Christians, and explains their genesis in the context of early Christian writings about Jesus (including the canonical Gospels). Then it gives examples of their content in the following categories: the life of Mary; the birth and childhood of Jesus; the unknown years of Jesus in Nazareth; unknown sayings of Jesus; and Jesus' death, descent into hell, and resurrection.

M. R. LEFKOWITZ AND M. B. FANT (EDS.), *Women's Life in Greece and Rome* (Baltimore, MD: Johns Hopkins University Press, 1982, cloth \$30, paper \$8.95) xvi and 294 pp. Indexed. LCN: 82-7756. ISBN: 0-8018-2865-1 (cloth), 0-8018-2866-X (paper).

To the material presented in *Women in Greece and Rome* (1977) the editors have added, along

with new introductions and notes, more documents about women's occupations, legal status, and religious life. Lefkowitz had primary responsibility for the Greek and Christian material, and Fant for the Roman material. The 270 texts in this anthology are divided into two sections ("Greece" and "Rome") and arranged according to the same order of topics: poets; wives, daughters, friends; accomplishments; occupations; law; politics; medicine; daily life; and religion. Lefkowitz is Mellon professor in the humanities at Wellesley College in Wellesley, MA. Fant is working with the United Nations Food and Agriculture Organization in Rome.

J. B. LIGHTFOOT, *The Apostolic Fathers* [1891], ed. J. R. Harmer, Twin Brooks Series (Grand Rapids: Baker, 1983, paper \$6.95) 288 pp., map. Indexed. LCN: 56-11603. ISBN: 0-8010-5514-8.

The reprint of a work first published in 1891, this volume presents introductions to and English translations of 1-2 *Clement*, the letters of Ignatius, *Letter of Polycarp*, *Martyrdom of Polycarp*, *Didache*, *Letter of Barnabas*, *Shepherd of Hermas*, *Epistle to Diognetus*, the fragments of Papias' writings, and the "reliques of the elders" preserved in Irenaeus' writings.

W. L. MACDONALD, *The Architecture of the Roman Empire. I: An Introductory Study*, Yale Publications in the History of Art 17 (rev. ed.; New Haven, CT—London: Yale University Press, 1982, cloth \$37.50, paper \$12.95) xxi and 225 pp., frontispiece, 135 plates, 10 figs. Bibliography. Indexed. LCN: 81-16513. ISBN: 0-300-02818-0 (cloth), 0-300-02819-9 (paper).

First published in 1965, this account of the rise of Roman imperial architecture contains chapters on background, Nero's palaces, Domitian's palace, Trajan's markets, the Pantheon, architects, economy of construction, and the new architecture. The revised edition corrects errors, brings the bibliography up to date, and adds a chapter in which some recent studies are mentioned and questions of architectural style are considered. MacDonald is former professor of the history of art at Smith College in Northampton, MA.

M. MANSOOR, *The Dead Sea Scrolls. A Textbook and Study Guide* (2nd ed.; Grand Rapids: Baker, 1983, paper \$8.95) x and 242 pp. Bibliographies. Indexed. ISBN: 0-8010-6152-0.

The first edition of this handbook for studying the Dead Sea scrolls was described in *NTA* 9, p. 447. The new edition contains chapters on 11QTemple, Masada, and the Shapira fragments as a "missing Dead Sea scroll." Mansoor is professor emeritus of Hebrew and Semitic studies at the University of Wisconsin in Madison.

M. MOR AND U. RAPPAPORT, *Bibliography of Works on Jewish History in the Hellenistic and Roman Periods, 1976-1980* (Jerusalem: Zalman Shazar Center, Historical Society of Israel, 1982) xvii and 95 and vi pp. Indexed. ISSN: 0333-5119.

This bibliography lists 770 books and articles published between 1976 and 1980 on various aspects of Jewish history in Hellenistic and Roman times: Judaism in the period of the Second Temple; messianism, apocalyptic, and eschatology; the Jewish sects (in general); etc. For certain subjects (Samaritans, Qumran scrolls, Christian origins, Septuagint, Philo) the list is limited mainly to bibliographic aids. Indexes of subjects and authors are included.

D. MUÑOZ LEÓN, *Palabra y Gloria. Excursus en la Biblia y en la Literatura Intertestamentaria*, Verbum Glorae 4 (Madrid: Consejo Superior de Investigaciones Científicas Instituto "Francisco Suárez," 1983, paper) 605 pp. Bibliography. Indexed. ISBN: 84-00-05412-1.

Intended as a complement to the author's *Dios-Palabra: Memrá en los Targumim del Pentateuco* [*NTA* 21, pp. 219-220] and *Gloria de la Shekiná en los Targumim del Pentateuco* [*NTA* 23, p. 120], this volume consists of twelve excursuses: the biblical tradition concerning word and glory; the targumic process in the Septuagint translation of the Pentateuch; *logos* and *doxa* in Philo's exegesis; word and glory in *Jubilees*, *1 Enoch*, and *Testaments of the Twelve Patriarchs*; word and glory in *4 Ezra* and *2 Baruch*; word and glory in the Qumran writings; word and glory in the NT; word and glory in primitive Christian literature; word, glory, and Shekinah in Jewish liturgy and in rabbinic literature; word and glory in the Samaritan tradition (*Memar Marqah*); word and glory in gnosticism; and word and glory in Mandeism.

J. NEUSNER, *A History of the Mishnaic Law of Appointed Times. Part Four: Besah, Rosh Hashshana, Taanit, Megillah, Moed Qatan, Hagigah. Translation and Explanation*, Studies in Judaism in Late Antiquity 34 (Leiden: Brill, 1983, 108 gld.) xxv and 262 pp. Bibliography. Indexed. ISBN: 90-04-06851-1.

The previous volumes in Neusner's history of the Mishnaic law of appointed times were described in NTA 27, p. 353; 28, p. 107. The fourth volume provides introductions, translations, and explanations for six tractates: *Beṣa*, *Roš Haššana*, *Ta'anit*, *Megilla*, *Mo'ed Qatan*, and *Hagiga*. It will be followed by studies of the history and system of Mishnah's law of appointed times, which will constitute part five in this section of the project.

J. NEUSNER, *Judaism in Society. The Evidence of the Yerushalmi. Toward the Natural History of a Religion* (Chicago—London: University of Chicago Press, 1983, \$25) xxiv and 270 pp. Bibliography. Indexed. LCN: 83-4916. ISBN: 0-226-57616-7.

Neusner aims to offer a set of generalizations about the definitive religious traits of the structure of Judaism as presented in the Palestinian Talmud. He defines the work of "the natural history of a religion" as collecting what is specific and classifying those data, thus placing what is particular in the context of what is general and already intelligible. After situating the Palestinian Talmud within its larger context in the Roman world, he discusses where it fits in Jewish history, and describes its principal points of insistence. Then he considers what the Palestinian Talmud tells us about the rabbis who produced it, and tries to point to the message put forward in the name of its authorities. Neusner has expressed some of his views on this topic in a recent article in *Religion* [§ 28-380].

J. NEUSNER, *The Talmud of the Land of Israel. A Preliminary Translation and Explanation. Volume 35: Introduction: Taxonomy*, Chicago Studies in the History of Judaism (Chicago—London: University of Chicago Press, 1983, \$19) xix and 156 pp. Indexed. LCN: 81-13115. ISBN: 0-226-57695-7.

In his eleven-page preface, Neusner describes his taxonomic approach as one of "taking up recurrent traits of the document and classifying them, then comparing the results with attention to the interpretation, in general terms, of the specific taxa." His taxonomic analysis of the Palestinian Talmud contains five chapters: the Talmud of the land of Israel and the Mishnah, the Mishnah in the Talmud of the land of Israel, mishnaic and talmudic in the Talmud of the land of Israel, the system of the Talmud of the land of Israel (an overview), and talmudic within mishnaic in the Talmud of the land of Israel. The appendixes provide lists of texts according to their classifications, and a summary of the argument.

J. NEUSNER, *Torah from Our Sages: Pirke Avot. A New American Translation and Explanation* (Chappaqua, NY: Rossel Books, 1984, \$18.95) vi and 214 pp., 6 plates, 9 figs. LCN: 83-21295. ISBN: 0-940646-05-6.

After a nineteen-page prologue on reasons for studying *m. 'Abot*, Neusner presents the Hebrew text, a new translation, and an explanation under the following headings: how Torah comes to us (1:1-18); what Torah teaches us (2:1-16); sage counsel between wars (3:1-18); wisdom in the age of reconstruction (4:1-22); and tens, sevens, fours, twos, and threes (5:1-23). Also included are an epilogue ("founders and survivors, then and now"), the Hebrew text and English translation (by H. Schwartz) of *m. 'Abot* 6:1-11, and further comments on literary forms in the tractate.

D. K. O'ROURKE, *The Holy Land as Jesus Knew It. Its People, Customs, and Religion* (Liguori, MO: Liguori Publications, 1983, paper \$4.95) 159 pp. Bibliographies. Illustrated. LCN: 83-80856. ISBN: 0-89243-182-2.

After a fourteen-page introduction to the Holy Land as Jesus knew it, O'Rourke treats the political background (Roman power, King Herod and Herodian power, the later Herods), cultural background (Hellenism and Jewish life, Jewish education), religious background (Temple worship, the synagogue, scribes and Pharisees, priests and Levites, religious festivals), and social and economic background (social classes, business and trades, money and taxation, roads and robbers).

P.-H. POIRIER, *L'Hymne de la Perle des Actes de Thomas. Introduction, texte-traduction, commentaire*, Homo Religiosus 8 (Louvain-la-Neuve: Université Catholique de Louvain, 1981) 462 pp. Bibliography. Indexed.

Prepared as a doctoral dissertation under the direction of J.-E. Ménard and accepted by the Université des Sciences Humaines de Strasbourg in 1980, this volume first presents a 294-page introduction to the Hymn of the Pearl: the history of research; the study of the data and facts relating to the hymn; and a hypothesis about its origin, insertion into *Acts of Thomas*, and interpretation. The second major section provides editions, translations, and concordances for the Syriac version, the Greek text in *Acts of Thomas*, and the Greek paraphrase by Nicetas of Thessalonica. A 32-page commentary on the hymn is also included. Poirier suggests that the Hymn of the Pearl was interpolated into *Acts of Thomas*, and that its original version had connections with the Parthian world.

F. QUÉRÉ (TRANS.), *Évangiles apocryphes. Réunis et présentés*, Points-Sagesses 34 (Paris: Seuil, 1983, paper 27.50 F) 187 pp. Indexed. ISBN: 2-02-006622-X.

After a 25-page general introduction to the Apocryphal Gospels, Quéré provides French translations (with brief notes below) of Gospel fragments (agrapha, papyrus scraps, lost Gospels), birth and infancy Gospels (*Protevangelium of James*, *Infancy Gospel of Thomas*, *History of Joseph the Carpenter*), passion Gospels (*Gospel of Peter*, *Acts of Pilate*), and a gnostic Gospel (*Gospel of Thomas*).

K. H. RENGSTORF (ED.), *A Complete Concordance to Flavius Josephus. Volume IV: R—Ō* (Leiden: Brill, 1983, 520 gld.) vii and 397 pp. ISBN: 90-04-07066-4.

The first three volumes in this four-volume concordance to Josephus' writings were described in *NTA* 18, p. 129; 20, pp. 384-385; and 24, p. 212. In the present volume the words beginning with rho and upsilon were prepared by J. Schwank, those beginning with sigma and phi by B. Justus, and those beginning with tau and chi through omega by H. Schreckenberg. Drafts for the English version of entries were largely the work of C. Machalet and R. Maiwald (with help from J. R. Royse). The final editorial revision was undertaken by Rengstorf, Schreckenberg, and G. Kontoulis (with help from Royse). A supplementary volume, containing a concordance to the part of *Against Apion* (2:51-113) that is preserved only in Latin and a list of addenda and corrigenda, is in the press.

J. M. RIST, *Human Value. A Study in Ancient Philosophical Ethics*, Philosophia Antiqua 40 (Leiden: Brill, 1982, paper 48 gld.) v and 175 pp. Bibliography. Indexed. ISBN: 90-04-06757-4.

After chapters on the gods and the problem of usefulness, this investigation of human value in ancient philosophy explores the ethical and metaphysical systems as well as the logical assumptions of various philosophers: Socrates and Plato, Aristotle, Cynics and Stoics, Epicurus, and Plotinus. It also deals with recurring themes (e.g. the human person as a fragment of God, the state as a social contract) and underlying assumptions. Finally, it focuses on how far ancient philosophers got in distinguishing between individuals and persons, and compares some Christian and pagan evidence from late antiquity. Rist is the author of *Stoic Philosophy* (1977) and editor of *The Stoics* (1978).

R. ROSENTHAL-HEGINBOTTOM, *Römische Bildlampen aus östlichen Werkstätten*, Göttinger Orientalforschungen, Reihe 2: Studien zur spätantiken und frühchristlichen Kunst 5 (Wiesbaden: Harrassowitz, 1981, paper DM 50) vi and 149 pp., 30 plates, 70 figs., map. Bibliographies. Indexed. ISBN: 3-447-02192-6.

This investigation of ornamental oil lamps in Roman Palestine and neighboring areas considers their manufacture, form, decoration, diffusion, and date, with particular attention to their ethnological and religious significance. After reviewing the development of oil lamps in Roman Palestine, the author examines individual lamps discovered in settlements and tombs in Jerusalem and its environs, the southern region, Samaria, the northern region, the Phoenician coast, the province of Arabia, and other places. Then she treats lamps from ancient workshops and modern public collections, motifs and signatures (names, letters, signs) on the lamps, and special problems connected with decoration.

M. SCHOFIELD, M. BURNYEAT, AND J. BARNES (EDS.), *Doubt and Dogmatism. Studies in Hellenistic Epistemology* (New York: Clarendon Press, Oxford University Press, 1980, \$45) xii and 342 pp. Bibliography. Indexed. LCN: 79-41044. ISBN: 0-19-824601-3.

Prepared for an international conference held at Oriel College, Oxford, in 1978, the eleven papers in this volume were written by D. Sedley on the protagonists; M. Burnyeat on whether the Skeptics could accept Skepticism; G. Striker on skeptical strategies; J. Annas on truth and knowledge; C. C. W. Taylor on "All perceptions are true"; J. Brunschwig on proof defined; J. Barnes on proof destroyed; C. Imbert on Stoic logic and Alexandrian poetics; M. Frede on the original notion of cause; R. Sorabji on causation, laws, and necessity; and M. Schofield on preconception, argument, and God.

P. SIGAL (ED.), *Synagogue and Church: The Early Centuries* (Grand Rapids: Ahavas Israel Congregation, 1983, spiral-bound paper) 31 pp.

The three essays contained in this booklet explore the affinities between the ancient liturgies of synagogue and church: J. J. Petuchowski on the synagogue liturgy in the early centuries, B. Van Elderen on Christianity in the early centuries, and O. Grundler on early Christianity's transition from pluralism to Catholicism. Sigal has provided a two-page introduction.

P. SINISCALCO, *Il cammino di Cristo nell'impero romano*, Collezione Storica (Rome—Bari: Laterza, 1983, 30,000 L) iv and 331 pp., 8 maps. Indexed. ISBN: 88-420-2289-6.

Siniscalco, professor of early Christian literature at the University of Rome, traces the development of early Christianity in relation to the Roman empire and the wider society from the 1st to the 6th century A.D. The first part of his investigation contains chapters on Christian origins, the Roman empire and the spread of Christianity, the Hellenistic-Roman world vis-à-vis Christianity, the reactions of the political powers and the response of the Christians, the ecclesial communities, and the modes and limits of Christian presence in late antique society. The second part covers the period from Constantine to the 6th century.

I. SKUPINSKA-LØVSET, *Funerary Portraiture of Roman Palestine. An Analysis of the Production in Its Culture-Historical Context*, Studies in Mediterranean Archaeology, Pocket-Book 21 (Göteborg, Sweden: Paul Åströms Förlag, 1983, paper \$46) 365 pp., 118 plates, 12 figs., map. Bibliography. Indexed. ISBN: 91-86098-05-5.

This volume opens with a catalogue of the 178 sculptured funerary portraits under consideration, followed by comments on the character and distribution of the material and its suitability as an illustration of cultural aspects of northern Palestine in Roman times. Then the author discusses the sociocultural status of the users of funerary portraiture, the funerary busts (structure of production and chronology), funerary portraits as a branch of locally determined art, northern Palestinian portrait carving in relation to the art of adjacent areas, and historical changes in the sociocultural attitude of the Hellenized inhabitants of northern Palestine as a determining factor in the production and use of sepulchral portraiture. She suggests that funerary portraiture in Roman Palestine was introduced during Hadrian's reign and ceased at the beginning of the 4th century A.D.

R. C. SMITH AND J. LOUNIBOS (EDS.), *Pagan and Christian Anxiety. A Response to E. R. Dodds* (Lanham, MD—New York—London: University Press of America, 1984, cloth \$22.75, paper \$11.25) viii and 239 pp. Bibliographies. Indexed. LCN: 83-27345. ISBN: 0-8191-3823-1 (cloth), 0-8191-3824-X (paper).

The ten articles in this volume explore aspects of E. R. Dodds's theory, presented in *Pagan and Christian in an Age of Anxiety* (1965), that the 3rd century A.D. was a disastrous period that darkened the civilized world. After J. G. Gager's introduction to Dodds's hypothesis, the other papers appear under four headings: the material world (S. Davies), the daemonic world (R. C. Smith, M. A. Rossi, R. P. Vande Kappelle), the divine world (B. Barrett, J. Lounibos), and pagan and Christian dialogue (J. A. Soldati, C. W. Hovland, J. Bregman). These essays grew out of a summer seminar held at Princeton University in 1979.

L. SMOLAR AND M. ABERBACH, *Studies in Targum Jonathan to the Prophets*, and *Targum Jonathan to the Prophets* by P. Churgin, Library of Biblical Studies (New York: Ktav, 1983, \$39.50; Baltimore: Baltimore Hebrew College) xxxv and 435 pp. Indexed. LCN: 83-15759. ISBN: 0-87068-109-5.

In their 22-page general introduction, Smolar and Aberbach characterize *Targum Jonathan of the Prophets* as a late 1st- or early 2nd-century A.D. work originating in Palestine and brought to Babylonia for final redaction before the Arab invasion, and thus as a prime resource for the study of early rabbinic Judaism and early Christianity. The first half of this volume contains studies of *Targum Jonathan of the Prophets* by Smolar and Aberbach: the halakah, historical and geographical allusions, and theological concepts. The second half is a reprint of P. Churgin's *Targum Jonathan to the Prophets* (1927).

M. SORDI (ED.), *Religione e politica nel mondo antico*, Contributi dell'Istituto di storia antica 7, Scienze storiche 27 (Milan: Vita e Pensiero, 1981, paper 28,000 L) ix and 277 pp.

Of the nineteen articles on religion and politics in antiquity presented in this collection, the studies most pertinent to the NT period are by M. Sordi on tribunal *sacrosanctitas* and popular sovereignty according to Tiberius Gracchus; G. Amiotti on religion and politics in Roman initiation; C. Cogrossi on popular piety and divinization in the cult of Caesar from 44 B.C.; C. Gatti on the emperor cult in the politics of the emperor Gaius; A. Luisi on the deification of Claudius and Seneca's *Apocolocyntosis*; and L. Cracco Ruggini on the emperor, the Serapeum, and the philosophers.

G. STEMBERGER, *Die römische Herrschaft im Urteil der Juden*, Erträge der Forschung 195 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1983, paper DM 36) xi and 183 pp. Bibliography. Indexed. ISBN: 3-534-09228-7.

Stemberger, professor of Jewish studies at the University of Vienna, surveys Jewish attitudes toward Roman rule between 164 B.C. and A.D. 638 in four stages: from the beginnings to A.D. 100 (Palestine, Egypt), the talmudic period (Roman emperors and generals, the overall assessment of Rome), to the end of Roman rule, and into the Middle Ages.

M. E. STONE (ED.), *Armenian Apocrypha Relating to the Patriarchs and Prophets. Edited with Introductions, Translations and Commentary* (Jerusalem: Israel Academy of Sciences and Humanities, 1982, \$25) xvii and 190 pp. Bibliography. Indexed. ISBN: 965-208-042-X.

The Armenian apocryphal texts in this volume appear under three major headings: texts relating to Adam, biblical paraphrases, and texts relating to the prophets. For most of them, Stone provides an introduction, the Armenian text with a critical apparatus, a new English translation, and explanatory notes below. Many of the texts have not been published previously, and new manuscript evidence is supplied for some previously published ones. Stone's introduction to Jewish apocryphal literature in the Armenian church recently appeared in *Muséon* [§ 27-1231].

Studies in Aggadah, Targum and Jewish Liturgy in Memory of Joseph Heinemann, ed. J. J. Petuchowski and E. Fleischer (Jerusalem: Magnes Press, Hebrew University, 1981, \$15; Cincinnati, OH: Hebrew Union College Press) 124 pp. [English] and 192 pp. [Modern Hebrew], plate. Bibliographies. ISBN: 965-223-378-1.

For this tribute to the late Professor Heinemann (1916-78), the editors have solicited nineteen articles in three areas in which he made important contributions—haggadah, targums, and liturgy. The eight English articles include studies by J. C. Greenfield on a Mandaic "targum" of Psalm 114, R. S. Sarason on a new agendum for the study of rabbinic midrashic literature, P. Schäfer on the causes of the Bar Kokhba revolt, and G. Vermes on Lev 18:21 in ancient Jewish biblical exegesis. The Modern Hebrew section includes papers by J. Fraenkel on time and its shaping in haggadic narratives, C. Rabin on the linguistic investigation of the language of Jewish prayer, and A. Shinan on the opening section of *Exodus Rabbah*. A photograph of Professor Heinemann and a bibliography of his writings (compiled by Shinan) are also provided.

V. SUSSMAN, *Ornamented Jewish Oil-Lamps from the Destruction of the Second Temple Through the Bar-Kokhba Revolt* (Warminster, UK: Aris & Phillips, 1982; Jerusalem: Israel Exploration Society, \$35) xi and 136 pp., 246 photographs et al., 10 figs., map. Bibliography. ISBN: 0-85668-164-4..

The Roman-period oil lamps from southern Judea treated in this volume were produced in molds and bear ornamentation in delicate relief. After surveying the development of the oil lamp in ancient Israel, Sussman discusses the Jewish decorated oil lamps produced between A.D. 70 and 135, and then classifies them according to their ornamentation: menorah; ark of the Law; Sukkoth; Shavuot; the seven species; Passover; jugs, amphorae, and goblets; lighting; architecture; occupations; personal and household objects; designs adapted from the pagan world; floral patterns; and varia. Her analysis is based on a catalogue of 246 oil lamps, for which photographs and material descriptions are provided. An appendix on oil lamps discovered at Marisa is included.

M. TARDIEU, *Écrits gnostiques. Codex de Berlin, Sources Gnostiques et Manichéennes 1* (Paris: Cerf, 1984, paper 165 F) 518 pp. Bibliography. Indexed. ISBN: 2-204-02015-X.

The Berlin Gnostic Codex (P. Berol. 8502) contains Sahidic versions of *Gospel of Mary*, *Apocryphon of John*, *Sophia of Jesus Christ*, and *Act of Peter*. After a 56-page introduction to the codex and the four works in it, this volume provides new French translations of them along with parallel versions from the Nag Hammadi manuscripts and other texts. Then it offers extensive commentaries and indexes (concordance of paragraphs, index of places, analytical index). Tardieu is also the author of *Trois mythes gnostiques* (1974) and *Le manichéisme* (1981).

R. A. TOMLINSON, *Epidauros* (Austin, TX: University of Texas Press, 1983, \$12.50) 98 pp., 19 photographs, 14 figs. and maps. Bibliography. Indexed. LCN: 82-51117. ISBN: 0-292-72044-0.

Tomlinson, professor of ancient history and archaeology at the University of Birmingham (UK), first discusses the town of Epidauros, the myth of Asclepius, the Asclepius cult, and the history of the sanctuary. Then he focuses on the monuments at Epidauros: building materials, the propylon, the portico of Kotys and related buildings, the temple of Asclepius, the thymele, the abaton, monuments (e.g. exedrai, removed stelai and statues), building E and adjacent structures, the katagogion, the theater, the stadium, and the Maleatas sanctuary.

R. TURCAN, *Mithra et le mithriacisme*, "Que sais-je?" 1929 (Paris: Presses Universitaires de France, 1981, paper) 128 pp., 10 figs., map. Bibliography. ISBN: 2-13-036981-2.

Turcan, author of *Mithras Platonicus* (1975), presents his introduction to Mithras and Mithraism in seven chapters: the protohistory of Mithras, from the Achaemenid empire to the Cilician pirates, the spread of Mithraism to Rome and in the Roman world, Mithraic imagery, the cult, the teaching, and the end of Mithraism. He attributes the relative success of Mithraism to the *pax romana*, the small groups of initiates, and Mithraic theology.

F. VATTIONI (ED.), *Sangue e Antropologia Biblica nella Patristica*, 2 vols., Atti della Settimana 1-2 (Rome: Centro Studi Sanguis Christi, 1982, paper 40,000 L) 955 pp., 5 figs.

Forty-three articles on "blood and biblical anthropology" in the patristic period, prepared for a 1981 conference held in Rome, appear under five headings: the Bible and Christian literature (fifteen items); Christian literature in Greek, Latin, and Syriac (fifteen); historiography and hagiography (three); versions and apocrypha (four); and myths and civilization (six). The papers pertinent to the NT world include those by A. Tosato on the blood of circumcision, T. Mariani on Jesus as the paschal lamb, C. Burini on *Didache* 9:1-2a, R. Le Déaut on uses of the word "blood" in the Targums of the Pentateuch, J. Šagi on the blood of Christ in 3 *Baruch* 4:15, G. Sfameni Gasparro on blood in the mysteries of Mithras, and G. Mantovani on eucharistic ritual and redemption in gnosticism and Mandeism.

Vivarium. Festschrift Theodor Klauser zum 90. Geburtstag, ed. E. Dassmann and K. Thraede, Jahrbuch für Antike und Christentum Ergänzungsband 11 (Münster: Aschendorff, 1984, cloth DM 134, paper DM 126) vi and 384 pp., 38 plates, 27 figs. ISBN: 3-402-08509-7 (cloth), 3-402-08508-9 (paper).

Of these twenty-eight articles prepared in honor of Professor Klauser on his 90th birthday, the

following are most pertinent to the NT: H. Brandenburg on the origin of the Roman catacombs; V. Buchheit on the Augustan census (see Lk 2:1-5) according to Hippolytus, Origen, and Ambrose; C. Colpe on pagan and Christian Hellenism in their relations with Buddhism; E. Dassmann on house-church and episcopal office; F. W. Deichmann on the appearance of the star of Bethlehem; K. Hoheisel on cherubs in the Second Temple and the beginnings of the Kabbalah; H.-J. Horn on the Stoic idea of God's saving plan; U. Maiburg on "Christ the cornerstone" in the NT and Latin patristic writings; W. Speyer on noon and midnight as holy times in antiquity and Christianity; and K. Thraede on the interpretation of Jn 20:22-23 in the early church. A color photograph of the honoree and a greeting by E. Dassmann are included.

B. WALKER, *Gnosticism. Its History and Influence* (Wellingborough, UK: Aquarian Press, 1983, cloth £7.95, paper £4.95) 224 pp. Bibliography. Indexed. ISBN: 0-85030-355-9 (cloth), 0-85030-324-9 (paper).

Walker surveys the gnostic religion from its beginnings, outlines the course of its expansion through the centuries, and indicates the extent of its continuing influence in modern times. The twelve chapters in his presentation appear under the following headings: the predecessors, the texts, cosmology, man, Jesus Christ, the disciples, the practices, the sects, the gnostic influence, the Eleutherians, the moderns, and the gnostic paradox.

G. A. WEWERS, *Makkot (Geisselung). Shevuot (Schwüre)*, Übersetzung des Talmud Yerushalmi 4/5-6 (Tübingen: Mohr-Siebeck, 1983, DM 139) xiv and 283 pp. Bibliography. Indexed. ISBN: 3-16-144724-7.

After a bibliography and a brief introduction, Wewers presents his German translations of the tractates *Makkot* and *Šebu'ot* in the Palestinian Talmud according to the Krotoschin edition (1865-66), along with notes below. His earlier contributions to this translation project were described in *NTA* 25, p. 324; 26, p. 226; 27, p. 238; 28, p. 110.

N. WHITE (TRANS. AND ED.), *The Handbook of Epictetus* (Indianapolis, IN: Hackett Publishing Co., 1983, paper \$2.25) v and 29 pp. LCN: 83-267. ISBN: 0-915145-69-3.

Epictetus' *Handbook* (also known as *Manual* or *Encheiridion*) tells people how they can make their condition somewhat better than it is. After a ten-page introduction situating the work in the context of ancient Stoic thought, this booklet provides a new English translation of the work with brief notes below.

ADDITIONAL BOOKS RECEIVED

J. P. BURNS AND G. M. FAGIN (EDS.), *The Holy Spirit, Message of the Fathers of the Church* 3 (Wilmington, DE: Michael Glazier, 1984, cloth \$12.95, paper \$8.95) 240 pp. Bibliography. LCN: 83-81842. ISBN: 0-89453-343-6 (cloth), 0-89453-315-0 (paper).

M. CARREZ, *Las lenguas de la biblia del papiro a las biblias impresas*, trans. A. Ortiz García, Materiales de trabajo (Estella, Navarra: Verbo Divino, 1984, paper) 119 pp., 3 maps. Illustrated. Indexed. ISBN: 84-7151-379-X.

T. K. CARROLL, *Preaching the Word, Message of the Fathers of the Church* 11 (Wilmington, DE: Michael Glazier, 1984, cloth \$12.95, paper \$8.95) 222 pp. Bibliography. LCN: 83-81840. ISBN: 0-89453-351-7 (cloth), 0-89453-322-3 (paper).

F. CASTEL, *Historia de Israel y de Judá desde los orígenes hasta el siglo II d. C.*, trans. A. Ortiz García, Materiales de trabajo (Estella, Navarra: Verbo Divino, 1984, paper) 244 pp., 15 maps. Illustrated. Bibliography. Indexed. ISBN: 84-7151-373-0.

J. CAZEAUX, *Filón de Alejandría. De la gramática a la mística*, trans. A. Ortiz García, Documentos en torno a la biblia 9 (Estella, Navarra: Verbo Divino, 1984, paper) 87 pp., fig. Indexed. ISBN: 84-7151-370-6.

R. D. CULVER, *The Life of Christ* [1976] (Grand Rapids: Baker, 1984, paper \$9.95) 304 pp., 22 photographs, 3 figs., 6 maps. Indexed. LCN: 76-17967. ISBN: 0-8010-2498-6.

- B. DAVIES (TRANS.), *Credo: A Catholic Catechism. Compiled by German Catechetical Association* (London: Geoffrey Chapman, 1983, paper) 295 pp. Indexed. ISBN: 0-225-66343-0. [Distributed in the USA by Winston Press, Minneapolis, MN]
- S. DECLoux, *El camino ignaciano. A la mayor gloria de Dios*, trans. N. Darrícal (Estella, Navarra: Verbo Divino, 1984, paper) 163 pp. Bibliography. ISBN: 84-7151-376-5.
- B. DITTRICH, *Das Traditionsverständnis in der Confessio Augustana und in der Confutatio*, Erfurter Theologische Studien 51 (Leipzig: St. Benno-Verlag, 1983, paper M 22.50) xxiii and 222 pp. Bibliography. Indexed.
- J. DRANE, *Pablo. Su vida y su obra*, trans. A. Isaba Domeño, Materiales de trabajo (Estella, Navarra: Verbo Divino, 1984, paper) 126 pp. Illustrated. Bibliography. Indexed. ISBN: 84-7151-385-4.
- J.-C. FREDOUILLE, *Tertullien: De la patience. Introduction, texte critique, traduction et commentaire*, Sources Chrétiennes 310 (Paris: Cerf, 1984, paper 125 F) 309 pp. Bibliography. Indexed. ISBN: 2-204-02176-8.
- K. FRONZEK, *Kirchliche Leitungstätigkeit in der katholischen Pastoraltheologie der deutschen Aufklärung nach der Lehre von Franz Christian Pittroff (1739-1814)*, Erfurter Theologische Studien 50 (Leipzig: St. Benno-Verlag, 1983, paper M 25.50) xxix and 275 pp. Bibliography. Indexed.
- D. GILL (ED.), *Gathered for Life. Official Report. VI Assembly, World Council of Churches. Vancouver, Canada, 24 July-10 August 1983* (Geneva: World Council of Churches, 1983, paper \$12.95) viii and 355 pp., 28 photographs, fig. Indexed. ISBN: 2-8254-0779-8 (WCC), 0-8028-1987-7 (Eerdmans).
- P. GRELOT, *Los evangelios. Origen, fechas, historicidad*, trans. N. Darrícal, Cuadernos bíblicos 45 (Estella, Navarra: Verbo Divino, 1984, paper) 74 pp., 3 figs. Bibliographies. ISBN: 84-7151-372-2.
- R. F. HOGAN, *The God of Glory* (Neptune, NJ: Loizeaux Brothers, 1984, paper \$5.95) 190 pp. Indexed. LCN: 83-22195. ISBN: 0-87213-333-9.
- M. HUBAUT, *El camino franciscano. La alegría de vivir el evangelio*, trans. N. Darrícal (Estella, Navarra: Verbo Divino, 1984, paper) 168 pp. Bibliography. ISBN: 84-7151-375-7.
- B. MANZANO MARTÍN, *Por los caminos de Jesús. Datos, comentarios y aportación gráfica del autor*, Materiales de trabajo (Estella, Navarra: Verbo Divino, 1984) 124 pp., 99 photographs, 7 maps. ISBN: 84-7151-369-2.
- R. NASH (ED.), *Liberation Theology* (Milford, MI: Mott Media, 1984) viii and 260 pp., 10 photographs. Bibliography. Indexed. ISBN: 0-88062-121-4.
- H. A. OBERMAN, *The Roots of Anti-Semitism in the Age of Renaissance and Reformation*, trans. J. I. Porter (Philadelphia: Fortress, 1984, \$13.95) xii and 163 pp. Indexed. LCN: 83-5695. ISBN: 0-8006-0709-0.
- N. PITTINGER, *The Ministry of All Christians. A Theology of Lay Ministry* (Wilton, CT: Morehouse-Barlow, 1983, paper \$7.95) xiii and 88 pp. LCN: 82-62393. ISBN: 0-8192-1323-3.
- G. ROCHAS (ED.), *La justice sociale comme bonne nouvelle. Messages sociaux, économiques et politiques des évêques du Québec, 1972-1983* (Montreal: Bellarmin, 1984, paper \$12) 386 pp. Indexed. ISBN: 289007-546-X.
- C. J. ROLLS, *The Indescribable Christ. The Names and Titles of Jesus Christ, A-G* (rev. ed.; Neptune, NJ: Loizeaux Brothers, 1983, paper \$5.95) 215 pp. LCN: 83-19890. ISBN: 0-87213-731-7.
- F. SCHAEFFER, *Bad News for Modern Man. An Agenda for Christian Activism* (Westchester, IL: Crossway Books, 1984, paper \$7.95) viii and 183 pp. Bibliography. LCN: 84-70082. ISBN: 0-89107-311-6.
- A. SOPHRONY, *Voir Dieu tel qu'il est*, trans. H. Syméon, Perspective Orthodoxe 5 (Geneva: Labor et Fides, 1984, paper) 198 pp. ISBN: 2-8309-0005-7.

- T. G. STYLIANOPOULOS (ED.), *God's Living Word. Orthodox and Evangelical Essays on Preaching* (Brookline, MA: Holy Cross Orthodox Press, 1983, paper) 146 pp., fig. LCN: 83-18420. ISBN: 0-916586-66-9.
- T. F. TORRANCE, *The Mediation of Christ*, The 1982 Didsbury Lectures (Exeter, UK: Paternoster, 1983, paper £3.40) 108 pp. ISBN: 0-85364-378-4.
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- J. W. WENHAM, *Christ and the Bible* [1972] (Grand Rapids: Baker, 1984, paper \$7.95) 206 pp. Bibliography. Indexed. ISBN: 0-8010-9665-0.

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